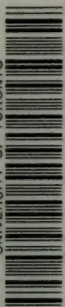


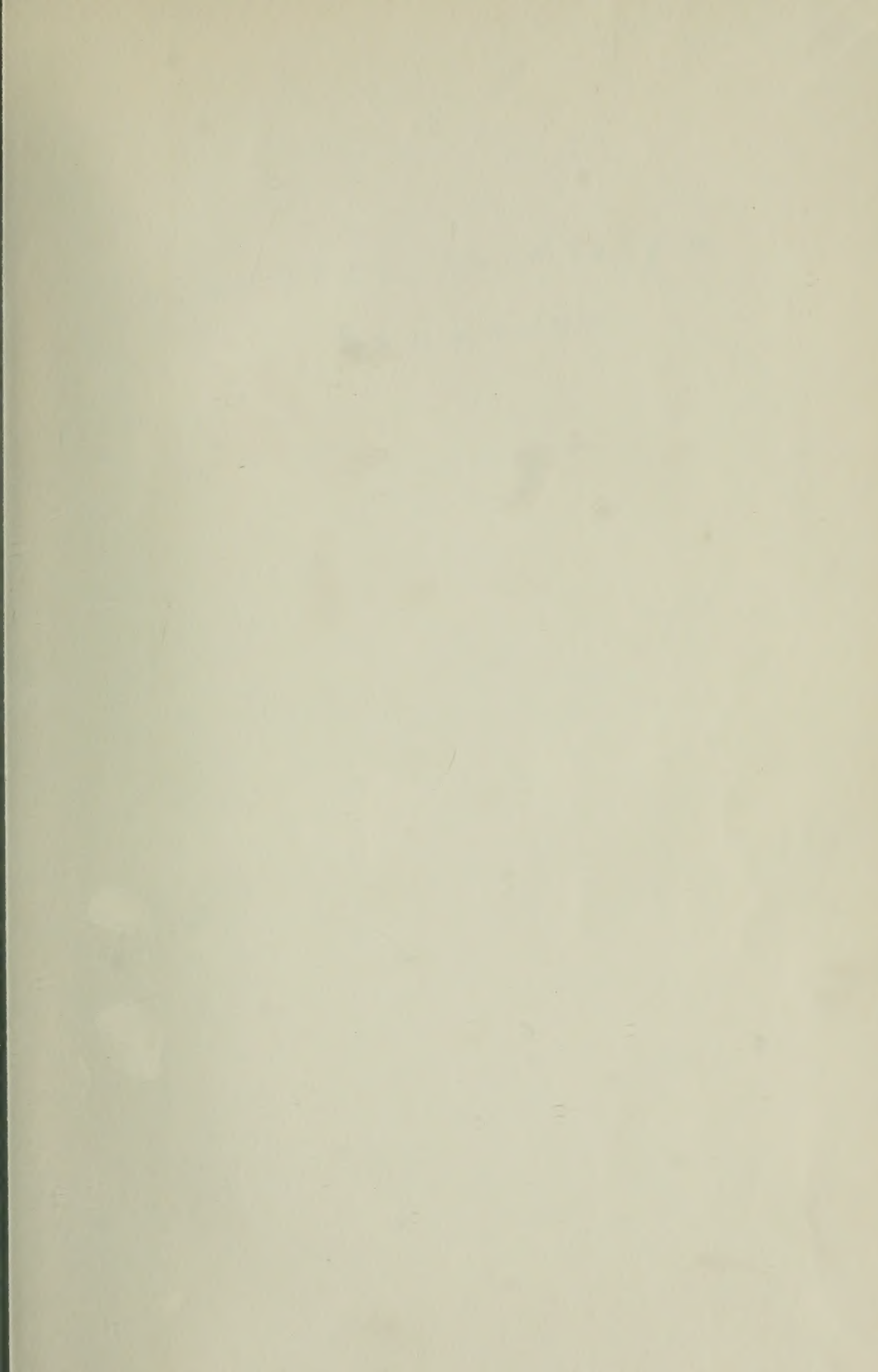
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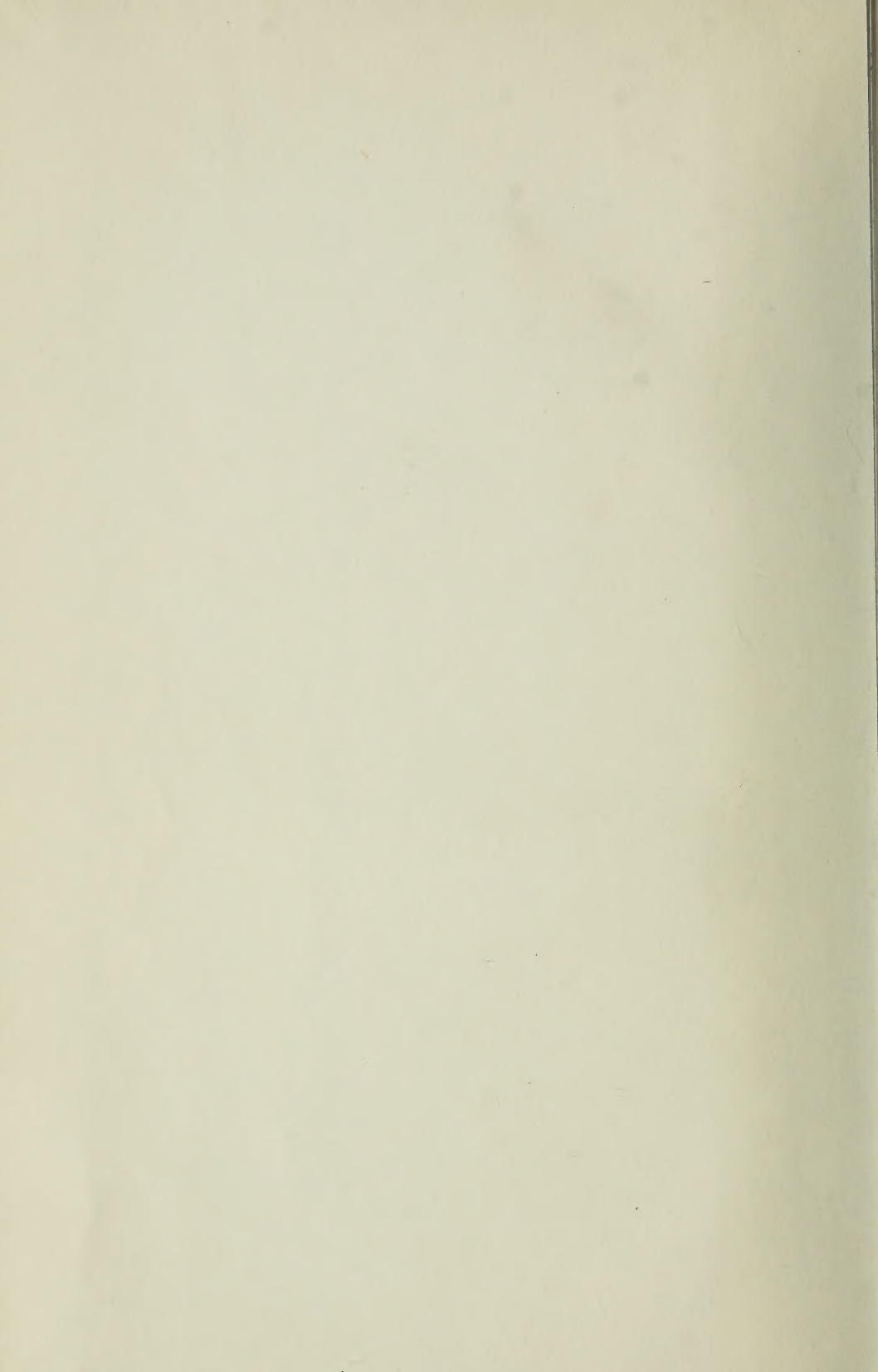


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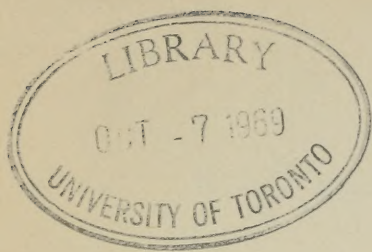








H. DERTEL. JAİMINTY A
BRĀHMANA



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ROOTS AND VERB-FORMS FROM THE UNPUBLISHED PARTS OF THE JAIMINIYA BRĀHMAṆA

by

HANNS OERTEL

The following list is culled from those parts of the Jaiminīya Brāhmaṇa which are not contained in W. Caland's *Das Jaiminīya Brāhmaṇa in Auswahl* (Verhandelingen der K. Akademie van Wetenschappen te Amsterdam, Afdeeling Letterkunde, Deel I Nieuw Reeks, Deel xix, No. 4, Amsterdam 1919) or in my papers published in the *Journal of the American Oriental Society* xv, 234; xviii, 15; xix, 97; xxiii, 325; xxvi, 176 and 306; xxviii, 81, in *Actes du onzième Congrès International des Orientalistes*, Paris 1897, vol. I (1899) p. 225 and in the *Transactions of the Connecticut Academy of Arts and Sciences*, vol. xv (1909) p. 155.

Although the text of the following extracts is often corrupt and sometimes unintelligible I have thought it best to print at least as much of it as is necessary to give the verb-forms their proper setting.

√ad: Imperf. 3 pl. ādan — 3. 148 prajāpatiḥ prajā aṣṛjata, tā anaśanā-anaśanā aṣṛjata, tā aśanāyantīr anyānyām (so the ms.; cf. Wackernagel III § 241b, p. 491-2) ādan (the ms. adan), sa prajāpatir aikṣata: katham nu ma imāḥ prajā nāś-anāyeyur (the ms. nāśanāyur) iti, sa etat (sc. iṣovrdhiyam)

sāmāpaśyat, tenainā iṣovṛdhīya ity evābhyamṛśat, tā asyeṣā (the ms. asyaiṣā) samaktā avardhanta, tad eveṣovṛdhiyasyeṣovṛdhiyatvam, iṣā haivāsyā samaktā bhāryā vardhante ya evaṃ veda. Cf. PB. 24. 11. 2 prajāpatiḥ prajā aśṛjata, tā avidhṛtā asaṃjānānā anyonyām (so !) ādan. For the iṣovṛdhīya-sāman cf. PB. 13.9.8; its nidhana is iṣo vṛdhe (Caland's note on PB. 13.9.9) — 2. 229 tā asya (sc. prajāpateḥ) prajāś sṛṣṭā varuṇasya yavam ādaṅs, tā varuṇo varuṇapāśēnābadhnāt (the ms. °pāśēnābrñāht, for the emendation cf. GB. 2.1.21 tā [sc. prajāḥ] varuṇo varuṇapāśaiḥ pratyabadhnāt). Barley is Varuṇa's share; cf. K. 10. 4 (128, 10) etad vai varuṇasya bhāgadheyam yad yavāḥ.

Infinitive attum — 3. 341 = 342 (bis) tam attum evādhriyanta.

√an: Present 1 s. abhiprāṇimi; 3 s. prāṇiti; anūdaniti; apāniti; Participle (gen. s.) udanataḥ — 1. 50 yadā vai tūṣṇīm āste prāṇam eva vāg apyeti, yadā svapiti prāṇam eva cakṣur apyeti, tad yad evaṃvid vadati haviryajñair asya tad iṣṭam bhavati, yat prāṇity agniṣṭomenāsyā tad iṣṭam bhavati, yad vīkṣata uttarair asya tad yajñakratubhir iṣṭam bhavati, tad yad evaṃvid vadati yat prāṇiti yad vīkṣata etair hāsya tat sarvair yajñakratubhir iṣṭam bhavati. — 2. 245 tad āhur: arvān trirātraḥ parān iti, parān iti brūyāt, parān hi vadati parān prāṇiti parān paśyati, parān chṛṇoty, atho ha brūyād: arvān ca parān ca vadaty arvān ca parān ca prāṇity arvān ca parān ca paśyaty arvān ca parān ca śṛṇoti; cf. PB. 20. 16. 6 parā3n arvā3n ity āhuḥ, parān iti brūyāt, parān hi vadati parān paśyati parān prāṇiti. — 1. 249 agnir vā asya lokasya vajro vāyur antarikṣasyādityo divas, tad idam adhyātmaṃ, yo 'gnir vāg eva sā, yo vāyuḥ prāṇa eva sa, ya ādityaś cakṣur eva tat, tasmād yad ahaṃ dviṣantam abhivadāmi yad abhiprāṇimi yad abhivikṣe vajram evāhaṃ tasmai taṃ praharāmi. — 1. 254 ekaṃ sāma, tasmād etenaikam eva prāṇena karoti yad eva prāṇān udanato 'nūdaniti, ..., dve sāmani, tasmād dvayaṃ prāṇena karoti prāṇyāpāniti. — 1.1 tad yāvad vai manthati na tarhi prāṇity, aranyor

evāsya tarhi prāṇā bhavanti. For holding one's breath while performing a work requiring strong exertion cf. ChUp. 1. 3. 5; KB. 23.5 (105, 18 Lindner). — 1. 20 yāvad dhy eva prāṇena prāṇiti tāvad agnihotraṃ juhoti. — 1. 327 athābhyaniti, prāṇo vai śāntir, agnir vai bṛhadrathantare, te prāṇena śamayati.— Whitney, Roots, p. 2 lists a 3s. Middle "anate JB." This must refer to 2. 56 prāṇa eva prāyaṇīyo 'tirātraḥ, prāṇo hi-daṃ sarvaṃ prāṇeta tad yat prāṇeta tasmāt prāṇo, vāg evā-rambhaṇīyam ahar, vācā hi sarvas saṃvatsaras sarve yajña-kratava ārabdhās, tasmād ārambhaṇīye 'han sarvāṇi rūpāṇi kriyante, sarvāṇi hi rūpāṇi vāci,..., trivṛt prāyaṇīyam ahar yat prāṇā (so the mss.) idaṃ sarvaṃ prāṇeta, tad yat prāṇeta tasmād apy etat prāyaṇīyam ahar, imā eva grīvāḥ pañcadaśam ahar, ojo vai vīryaṃ grīvā, ojo vīryaṃ pañcadaśas (i.e. pañcadaśastomaḥ), tasmāt paśavo grīvābhir bhāraṃ vahanti. The passage is undoubtedly corrupt, the apparent 3s. Middle Optative prāṇeta, though four times repeated cannot be correct. Doubtfully I venture to suggest that the original may have intended a connection of prāṇa with the √nī+pra, cf. Kena Up. (= JUB. 4. 18) 9; Praśna Up. 4. 3; ŚB. 7. 5. 1. 21; AB. 5. 31. 3, something like an equation: prāṇa = praṇetr (tad yat praṇetā tasmāt prāṇaḥ ?).

Imperfect 3 pl. udānan 3. 345 (see below under √aś 'eat') and samānan 2. 79 (see below under √tam).

Infinitive prāṇitum, apānitum 1. 279 (s. below under Gerund). Gerund prāṇya, apānya—s. above under Present 1. 254, and 1. 279 tasmāt prāṇyāpānitum śaknoti,..., tasmād apānya prāṇitum śaknoti.

√aś 'eat': Gerund aśitvā—3. 345 tābhyo (sc. prajābhyaḥ) 'varṣat, tata odano 'jāyata, tam aśitvodānan, sa udano 'bhavat, tad udanasyodanatvam, udano ha vai nāmaiṣa, tam odana iti paroḁṣam ācakṣate = 347 = 349 which, however, omit udano ha vai...ācakṣate.

√aś 'attain': Present 1 pl. Optative aśnuvīmahi — 3. 236

tad v evācakṣate 'ṅgirasyaṅānām sāmety, aṅgirasya ha vai nāma rṣiṅānām putrā āsus, te 'kāmayanta: svargaṃ lokam āśnuvīma-hīti, ta etat sāmāpaśyaṅs, tenāstuvata, tato vai te svargaṃ lokam āśnuvata, tad etat svargyaṃ sāmā, 'śnute svargaṃ lokam ya evaṃ veda, yad v aṅgirasya āpaśyaṅs tasmād aṅgira-syaṅānām sāmety akhyāyate.

Perfect 3 s. (with Present function) ānaśe, 2. 86; 187; 283. Root Aorist 3 s. āṣṭa — 2. 309 tenā (sc. aṣṭarātreṇa) 'yajata, tato vai so 'smāl lokād amuṃ lokam āṣṭa, yad asmāl lokād amuṃ lokam āṣṭa tad aṣṭarātrāṅām aṣṭarātratvam. For the connection of the numeral aṣṭau with the √aś 'attain' cf. AB. 1. 12. 3; PB. 22. 11. 6; Nir. 3. 10 (Wackernagel III § 184 a, note, p. 357).

√aśānāy: Present 3 s. aśānāyati — 1.252 na ha vā aśānā-yati na pipāsati nāśya kā canāvṛttir bhavati ya evaṃ veda. — 2. 382 nāśānāyati na pipāsati, nārtim archati.—3pl. Optat. aśā-nāyeyuḥ 3. 148 (s. above under √ad); and 3. 256 atha dairghaś-ravasam (sc. sāmā), annaṃ vai dairghaśravasam annādyasyai-vāvaruddhyai, dīrghatamā vai māmāteyas saniṃ prayann abravīd dīrghaśravasam kaṅiyāṅsam bhrātaram: eteṣāṃ no bhāryāṅām adhyakṣas syā (the ms. bhāryāṅām maddhyakṣa sthā; emended after Caland, Auswahl, p. 308, last line from bottom), so 'kāmayata dīrghaśravā (the ms. dīrghaśravasā): avānnādyam rundhīya, neme (the ms. mai; Caland, Auswahl, p. 309, 1 mā, but that is impossible on account of the following Optative) bhāryā aśānāyeyur iti, sa etat sāmāpaśyat, tenāgnim āstaud: yo viśvā dayate vasu hotā mandro janānām madhor na pātrā prathamāny asmaī pra stomā yantv agnaya (SV. 1. 44 = RV. 8. 103. 6; add the references to JB. in Bloomfield's Concordance) iti, so 'smā agnis stutas sarvam evedaṃ madhu-mayam annādyam akarot. Cf. Caland's translation PB. 15. 3. 25; note 3.

Participle nom. pl. fem. aśānāyantīḥ 3.148 (s. above under √ad).

Imperfect 3 s. āśanāyat 3. 312 (s. below under √ṭṛp); 3 pl. āśanāyan 1. 116 (s. below under √ pi [pī]).

√ah : Perfect 3 dual āhatuḥ—1. 41 taṃ prāṇāpānāv āhatuḥ.

√āp : Present Subjunct. 1 s. āpnavāni—1. 235 etad dha vai paramaṃ vācaḥ krāntaṃ yad daśety, etāvad dha paramaṃ vāk cakrame : tad yat paramaṃ vācaḥ krāntaṃ tat sarvam āpnavānīti (var. lect. āpnuvānīti for which cf. Whitney § 701; Oertel, Sitzungsberichte d. bayer. AK. d. Wiss. 1934, Heft 6, p. 55, § 17).

Imperative 2 s. āpnuhi—1. 41 (septies) śraddhā te mā vigāt, sarvaiḥ kāmais ṭṛpya, svargaṃ lokam āpnuhi.

A-Aorist 1 pl. āpāma—2. 375 ta etad u ha vā eke sattriṇo 'har upetyottasthur : āpāma saṃvatsaram iti. — vyāpāma 3. 78 devā vai svargakāmās tapo 'tapyanta, ta etat sāmāpāśyaṅs, tenāstuvata, tad enān bṛhad eva bhūtvā svargaṃ lokam avahat, tenābruvan svargaṃ lokam gatvā : bṛhad vāva na idaṃ kam abhūd yena svargaṃ lokam vyāpāmeti, tad eva bṛhatkasya bṛhatkatvam. — samāpāma 1. 3 te (sc. devāḥ) 'bruvan : deva-śarīrair vā idam amṛtaśarīrais samāpāma, na vā idaṃ manuṣyās samāpsyanty, etemaṃ yajñam saṃbharāmeti. — 3 s. vyāpat 3. 2 sa evaiṣa prajāpatis saṃvatsaro 'bhavat, sa idaṃ sarvaṃ (? , the mss. sarvaṃstadvā and sarvaṃstavethavā) vyāpyātiṣṭhat, sa aikṣata : kayā svadhayā kenānnādyena kayorjedam ayaṃ vyāpad iti.

Future 3 pl. samāpsyanti 1. 3 (s. above under A-Aorist samāpāma).

√ās : Future 1 s. āsiṣye—2. 26 na ha brūyāt : sattram āsiṣya iti, śramiṣyāmīty eva vaktavyam. — 1 dual Subjunctive āsiṣyāvahai 2. 330 (s. below under √bhū), perhaps false reading for āsiṣyāvahe (Whitney § 938, but AB. 3. 50. 1 notsyāvahai and JB. 3. 367 praty . . . ātapsyāni, s. below under √tap.)

√i : Future 3 pl. eṣyanti—2. 328 mṛtyur ekaviṅśam evābhīpratyādravad : idam evāta eṣyantīti, . . . , mṛtyus trayastriṅ-

śam abhiparyetyātiṣṭhad: idam ata eṣyantiti,..., mṛtyus trayastriṅśam evābhipratyādravad: idam evāta eṣyantiti. But 2. 390 (JAOS. XVIII, 47) Conditional 3 s. ayiṣyat — yan ma etam uttaram ardharcaṃ putraḥ prāpsyan na caivainam agnau prāsiṣyan sarvam u cāyur ayiṣyat. For ayiṣyat cf. nom. sg. masc. and acc. sg. fem. of the Future Participle ayiṣyan and ayiṣyantīm LŚS. 4. 2. 10. And cf. anayiṣyat (?) 1. 139 below under √nī Conditional.

Infinitive in -toḥ, etoḥ — 2. 288 = 3. 33 iśvaraḥ purāyūṣo 'muṃ lokam etoḥ, cf. AB. 8. 7. 8 iśvaro ha tu purāyūṣaḥ praitoḥ. Gerund in -am, anuparyāyam — 3. 115 anuparyāyam eva puriṣeṇa stotavyam; cf. ŚB. 2. 9. 2 sarveṣv (sc. agniṣu) evānuparyāyaṃ juhuyāt, and paryāyam AB. 4. 5. 3; PB. 9. 1. 3.

√i + pari: Present Participle Middle palyayamānaḥ — 2. 333 = 337 māsyam vā etat sattraṃ, tena yarddhis saivarddhir, māso ha khalu vai punaḥ-punaḥ palyayamānas saṃvatsaram āpnoti; cf. 1. 286 upapalyāyata (Caland, Auswahl, p. 112, 23) and palyāyamānaḥ JUB. 3. 29. 3; 31. 3.

√il: Causative Present Participle nom. pl. fem. anilayantiḥ — 3. 309 gāyatramukho vai prathamas tryahas, tasmād ayam agnir asmiṅ loka ūrdhvo didāya, gāyatramadhyo dvitīyas tryahas, tasmād ayaṃ vāyur asminn antarikṣe tiryāṅ pavate, gāyatrottamas tṛtīyas tryahas, tasmād asāv arvāṅ ādityo divas tapaty, etā vai deveṣavaḥ praṇihitā aniśitā anilayantir eṣu lokeṣu sarvaṃ pāpmānam apasedhayantis tiṣṭhanty agniḥ pṛthivyāṃ vāyur antarikṣa ādityo divy, etā asya sarvaṃ pāpmānam apaghnaty yanti ya evaṃ veda. For the beginning cf. 3. 6 gāyatramukho vai prathamas tryahas, tasmād ayam agnir ūrdhvo didāya, gāyatramadhyo dvitīyas tryahas, tasmād ayaṃ vāyus tiryāṅ pavate, gāyatrottamas tṛtīyas tryahas, tasmād asāv arvāṅ ādityas tapati, also PB. 10. 5. 2 and AB. 4. 25. 10. For the rest s. below under √dī 'shine' 3. 6 = 3. 309.

√iṣ 'seek': Perfect 3 s. iyeṣa — 1. 246 yathā śailana iyeṣa; the surrounding text is hopelessly corrupt. The Śailana men-

tioned is *Sucitta Śailana* as appears from the preceding chapter 1. — 245 *etāsu* (sc. *virāṭsu*) *ha sucittaś śailano janakaṃ vai-dehaṃ samūde. iyeṣa* also at ŚB. 6. 2. 2. 20.

√*ikṣ* : Periphrast. Perfect 3 s. *ikṣāṃ cakre* — 2. 308 sa (sc. *jamadagniḥ*) *hekṣāṃ cakre*.

√*ir* : Present 3 pl. *prerate* — 3. 301 *gaurivitiṛ vā etaṃ śaktyas trayastriṅśaṃ stomam apaśyad ubhayeṣāṃ paśūnām avaruddhyai ye ca grāmyā ye cāraṇyās, tato vai sa ubhayān paśūn avārundhata, tad yat trayastriṅśaṃ stomaṃ nāntaryanti tasmāt trayastriṅśaḥ* (so the ms.) *parāṅca āraṇyāḥ paśavaḥ prerate. I do not understand the last clause; remotely similar perhaps ŚB. 13. 5. 4. 17 ṣaṭ-ṣaṭ ṣaḍḍhā sahasrāṇi yajñe koka-pitus tava | udīrate trayastriṅśaḥ.*

√*ubj* : Gerund *nyubjya* — 1. 353 *yadi dhruvaḥ* (i. e. the *dhruvagraha*) *pravarteta saṃlikhya* (var. lect. *sallikhya*) *nyubjya yac chuddhaṃ tenābhyutpūrayed, yady āgrayaṇo grahaḥ pravartetetarebhyo 'bhyutpūrayed, ātmā vā āgrayaṇo grahaḥ prāṇā itare, prāṇebhyo vā ātmā saṃbhavati.*

√*uṣ* 'burn' : Present 3 dual *udoṣataḥ* — 1. 328 *sa yathā gharmaṃ taptam śaphābhyāṃ parigr̥hya hared evam evaitad bṛhadrathantare vāmadevyābhyāṃ parigr̥hya harati, te enaṃ nodoṣatas, sa sarvam āyur eti ya evaṃ vidvān bṛhadrathantare gāyati. The śaphau serve the same purpose as the iṇḍvau in lifting a hot kettle from the fire.*

√*ūh* 'remove' : Future 1 s. *vyūhiṣyāmi* — 3. 1 *prajāpatir vāvedam agra āsīt, so 'kāmayata : bahu syāṃ, prajāyeya, bhūmānaṃ gacheyam iti, sa tapo 'tapyata, sa ātmann ṛtviyam apaśyat, tatas trīn ṛtūn asṛjatēmān eva lokān, yad ṛtviyād asṛjata tad ṛtūnām ṛtutvaṃ, yad ṛtviyād ajanayat tasmād ṛtviḥ ity ākhyāyante, sa yat prathamam atapyata tato grīṣmam asṛjata, tasmāt sa baliṣṭhaṃ tapati, yad dvitīyam atapyata tato varṣā asṛjata, tasmāt tā ubhayaṃ kurvanti ā ca tapanti varṣanti ca, yat tṛtīyam atapyata tato hemantam asṛjata, tasmāt sa śītatama iva, trīn sato 'bhyatapyata, (the mss. erroneously*

insert here from below : tān dvedhā vyauhat, te dvādaśa māsā abhavan), sa grīṣmād eva vasantaṃ niramimīta varṣābhyaś śaradaṃ hemantāc chiśiraṃ, tasmād eta ṛtūnām upaśleṣā iva, nirmitā hi ṣaṭ (here follows in the mss. a lacuna, immediately after the lacuna : py eta), tān dvedhā vyauhat, te dvādaśa māsā abhavan, dvādaśa sato 'bhyatapyata, tān dvedhā vyauhat, te caturviṅsatir ardhamāsā abhavañś, caturviṅsatim sato 'bhyatapyata, sa aikṣata : yadi dvedhā vyūhiṣyāmi (var. lect. vyūhayiṣyāmi) na vibhaviṣyanti, hanta, nirmimā (the mss. nirmitā and nirmma) iti, tebhyas sapta ca śatāni viṅsatim cāhorātrāṇi niramimīta, sa idaṃ sarvaṃ vyakarot... The clause tasmād eta ṛtūnām upaśleṣā iva... is not clear to me. For the 1 s. Present Subjunctive nirmimai cf. ŚB. 1. 1. 2. 7 (= Kāṇva 2. 1. 2. 9) = ŚB. 1. 3. 1. 21 yajñād yajñaṃ nirmimā iti; GB. 1. 1. 1 hanta mad eva manmātraṃ dvitīyaṃ devaṃ nirmimā iti.

Gerund always -ūhya, vyūhya — 1. 1 tāñś tredhā vyūhya devān kṛtvā teṣu juhvaḍ āste. — pratyūhya 1. 28 yathā suvarṇaḥ pravṛktas tapyamānas suvarṇatvam abhiniṣpadyata evam eva diviṣatsu bhrātrṛveṣu malaṃ pāpmānaṃ pratyūhya svargaṃ lokam abhipraiti. — 1. 37 tad vai tad agnihotraṃ dvādaśāhaṃ prajāpatir hutvā devebhyaś ca ṛṣibhyaś ca pratyūhya svargam eva lokam abhyuccakrāma, . . . , tad (sc. devāś ca ṛṣayaś ca) dvādaśāhaṃ hutvā pūrvebhyo manuṣyebhyaḥ pratyūhya svargaṃ v eva lokam abhyuccakramuḥ. — nirūhya 1. 39 aṅgārān nirūhya tathādhiśrayati; cf. TB. 2. 1. 3. 1 udico 'ṅgārān nirūhyādhiśrayati.

√rj (arj) : Causative Present 3 pl. prārjayanti and 3 s. Optative prārjayet — 1. 38 svayam ahatavāsā yajamāno 'gnihotraṃ juhuyād ajasreṣv agniṣv apravasan trayodaśim rātriṃ somena vā paśunā veṣṭvotsrjeta, yathā sāvasaṃ kṛtvā prārjayet tādrk tat; cf. the almost identical quotation from the Śaṭyāyanabrāhmaṇa at ĀpŚS. 5. 23. 3. — 3. 306 sa yathā nyokasaṃ gāṃ saṃyujya prārjayet evam evaitad vācaṃ ca yajamānaṃ ca saṃyujya prārjayanti; is the ms. reading nyokasaṃ correct

or should vyokasam be read ? Cf. ŚB. 9. 3. 2. 6 yathā vyokasau saṃyuñjyāt and PB. 14. 3. 8 yathā (sc. vyokasau) samāniya saṃyuñjyāt (Bibl. Ind. text and commentary saṃyujyāt).

√ṛtīy 'quarrel': Present 3 dual Middle ṛtīyete 1. 264 (s. below under √gā 'sing' Siṣ-Aorist). Apart from the ŚB. passages quoted in the PW. s. √ṛtīy, the 3 s. Imperfect abhyārtiyata is found at K. 10. 11 (138, 9, the Kap. parallel is unfortunately wanting) according to v. Schroeder's plausible emendation : tat somo 'bhyārtiyata : mama vā etad yad akrṣṭapacyam iti (the ms. Ch. reads somobhyāntiyata, D. somābhyāntiyata) 'with regard to this (viz. the garmut plant which had sprung up from the dung of the escaped cattle) Soma quarrelled (viz. with Pūṣan who had found it): "what grows on unploughed land belongs to me;"' the parallel MS. 2. 2. 4 (18,4) has sa somo 'bravīn : mama vā akrṣṭapacyam iti. Further Caland (ZDMG. 72, p. 20; PB. translation, Introduction III § 8 a, p. xxvii and note 1 to PB. 7. 8. 2) is probably right in explaining abhyartidhvam (so also the Leyden ms.) as an Iṣ-Aorist Injunctive of the root ṛt (Present ṛtīyate) : idaṃ (sc. vasu) nau mābhyartidhvam 'Ihr sollt es uns nicht streitig machen', 'do ye not dispute us it'. Boehtlingk's emendation to abhyarthidhvam (PW. s. √art) is less probable. Finally the 1 pl. Subjunctive anvṛtīyāmahai and the 3 pl. Imperfect anvārtiyanta occur at MS. 3. 7. 3 (78, 1) te (sc. devāḥ) 'bruvann : anvṛtīyāmahā (so v. Schroeder's emendation; the mss. avṛtīyāmahā and anṛtīyāmahā) iti, tām (sc. vācam) anvārtiyanta (so v. Schroeder's emendation; the mss. anvārtiyanta and anvārtithita), tad anṛtasya janma; K. 24. 1 (90, 9) te (sc. devāḥ) 'nvārtiyantā : 'smākaṃ somo 'smākaṃ somakrayaṇīti = Kap. 37. 2 (195, 19). Both ṛtīy+abhi and ṛtīy+anu = 'lay claim to'. For anvṛtīyāmahai and anvārtiyanta a connection with vṛt+anu (with abbreviation of uv to v is out of the question; whether RV. 10. 109.2 anvartitā ('wooer' = 'claimant') belongs here (Pp. anu-artitā) is questionable; cf. Oldenberg, Rigveda Noten II, p. 332.

√*rṣabhy* (?): Present 3 s. *rṣabhyati*—3. 348 so (*prajāpatiḥ*) 'gachad yatraiṣa *rṣabho nāmānna*loka āsīd (? , the ms. *nāmānnaḥlakāśad*), *annaṃ vā rṣabho*, *yadā vā aśnāty atha rṣabhyati* (the ms. *atha ṣabhyati*). Since the final a of the nominal stem appears to be dropped only after a preceding nasal or r (Whitney § 1059 e) *rṣabhyati* should perhaps be emended to *rṣabhayati*. PB. 18. 3. 3 mentions a 'world of the ox', *eṣa vā anaḍuho lokam āpnoti ya evaṃ veda*, which the commentary identifies with *ādityaloka*.

√*edh*: Present 3 pl. Optat. *edheran*—1. 103 *tad āhus*: *samadam iva vā etac chandobhyaḥ kurvanti yad gāyatre sati prātassavane sarvāṇi chandānsi gīyante*, *yodhukāḥ prajā bhavāntīti*, *sa yaḥ kāmayeta*: *śāntāḥ prajā edherann iti na dhuro vigāyet*. For √*gā* 'sing'+vi with *dhuraḥ* cf. 1. 107 (Caland, *Auswahl* § 16, p. 23, 11) and the passages in my *Syntax of Cases in the Narrative and Descriptive Prose of the Brāhmaṇas I*, p. 329-330. The adjective *yodhuka* is not listed in PW.

√*kam*: Perfect 3 s. *cakame*—3.56 *tiraścir hāngirasaś cakame*: 'va *vīrānś ca paśūnś ca rundhiyeti*, *sa etat* (sc. *tairaścām*) *sāmāpaśyat*, *tenāstuta* (the ms. ^o*stuvata*): *śrudhī havam tiraścyā indra yas tvā saparyati suvīryasya gomato rāyas pūrdhi mahān asīty* (SV. 1. 346 = RV. 8. 95. 4, add the reference to the JB. in Bloomfield's *Concordance*) *eva vīrānś ca paśūnś cāvarundhata*. This passage follows immediately upon Caland, *Auswahl* § 175, p. 234.

√*kamp*: Infinitive in *-toḥ*, *saṃkampitoḥ*—2. 61-62 *eṣa vāva dikṣito ya eṣa tapati*, *sa eṣa indriyaṃ jyaiṣṭhyaṃ śraīṣṭhyam abhidikṣitas*, *tasya ye 'rvāñco raśmayas tāni śmaśrūṇi*, *ya ūrdhvās te keśā*, *ahorātre eva kṛṣṇājinasya rūpam*: *ahar eva śuklasya rūpam rātriḥ kṛṣṇasyā*, 'tha *yad etan maṇḍalam tā āpas tad annaṃ tad amṛtaṃ*, *tasminn etasmin maṇḍale tejomayaś chandomayaḥ puruṣas*, *sa prāṇas sa indras sa prajāpatis sa dikṣitaḥ*, ..., 62...*iti nv adhidevatam* (var. lect. *adhidaivatam*), *athādhyātman*: *ayam eva dikṣito yo 'yaṃ cakṣuṣi puruṣas*,

tasya yāny arvāñci pakṣmāñi (the mss. pakṣāñi) tāni śmaśrūñi, yāny ūrdhvāni te keśā, yad eva śuklam ca kṛṣṇam ca tat kṛṣṇā-jinasya rūpaṃ : śuklam eva śuklasya rūpaṃ kṛṣṇam kṛṣṇasyā, 'tha yad etan maṇḍalam tā āpas tad annaṃ tad amṛtaṃ, tasminn etasmin maṇḍale tejomayaś chandomayaḥ puruṣas, sa prāṇas sa indras sa prajāpatis sa dikṣitas, sa haivaṃvid dikṣa-māno yathaivaiṣa etad indriyaṃ jyaiṣṭhyaṃ śraiṣṭhyam abhidikṣita evam evendriyaṃ jyaiṣṭhyaṃ śraiṣṭhyam abhidikṣito bhavati, tasmād u haivaṃvid dikṣita īśvaro rāṣṭrāñi (the mss. rāṣṭrānu) samutkampitoḥ. As it is very unlikely that samutkampitoḥ should be an Infinitive of the Causative (Whitney § 1051c; Renou § 106) kam + sam-ut must here be used transitively, cf. kamp + sam-pra K. 10. 9 (135, 20 and 21) indraṃ vai vṛtraṃ jaghnivāñsam taṃ samantaṃ mṛdhas saṃprākampanta; samantaṃ etaṃ mṛdhas saṃprakampante; K. 25. 6 (110, 3) tāṃ (sc. vedim) samantaṃ rakṣāñsi saṃprākampanta.

√kāñkṣ: Present 3 s. Optative pratyavakāñkṣet—2. 238 tasya parāñcy eva stotrāñi bhavanti parāñci śastrāñi (the mss. insert bhavati) parāñci pṛsthāni parāñcīr viṣṭutayaḥ, parāñ eva sarvo bhavati, tena haitenottaravayasy eva yajeta yademaṃ lokam na pratyavakāñkṣed, yadāsmin loke na nidhited, yad asmāl lokād amum eva lokam abhi saṃprajigañset.

√kup: Past Participle prakupitāḥ (?)—1. 278 tasmād bahiṣpavamānaṃ (the mss. bahiṣpavamānena, correctly emended by Caland, Auswahl § 10, note 1, p. 17, 5; cf. MS. 3. 8. 10 [110, 7]; K. 28. 10 [165, 14]; PB. 6. 7. 24 [bis]; 6. 8. 8; 15; 8. 6. 4) stoṣyantaḥ prahvārā (var. lect. prahvarā) iva prakupitā (so all the mss.; Caland, Auswahl p. 17, 5 suggests emendation to prakubjitā) iva sarpanti. For prahvāra cf. PB. 6. 7. 10 prahvāṇa (prahvāṇā [read so with PW. for prakvāṇā of the Bibl. Ind. text and commentary] iva sarpanti) and AB. 3. 9. 8 prahvas tiṣṭhan preṣyati. An adjective prāvabhra occurs at JB. 1. 85 (Caland, Auswahl § 10, p. 16, line 13 from bottom) and 3. 246 (Caland, Auswahl § 205, p. 285, 11); Caland suggests a

possible connection of JB. *prāvabhra* (*prāvabhra* ?) with MS. 2. 2. 10 (23, 13) *prāvabhra* and K. 10. 9 (135, 12) *prābabhra*. *Vādhūlasūtra* (Caland, *Acta Orientalia* VI, p. 129 [§ 28b]) has *praśrita* as synonym of *prahva* : *tasmān nu haitad apy etarhy adhvaryavaḥ tsarantīva praśritāḥ prastareṇa dravantāḥ*.

√*kr* 'do' : Root-Aorist 3 s. *akṛt*—1. 329 *mano vai pūrvam atha vāñ, mano vai bṛhad vāg rathantaram, tad yatra bṛhad-rathantare ājim aitām tad bṛhad udajayad rathantaram hīyam-ānam amanyata, tad yat kṣipram rathantaram gāyati manas caiva tad vācam ca same karoti, tad idam rathantaram ikṣate : yo mām anena samam akṛd dhantāyam* (the mss. *dhātāyam*) *kṣipre pāpmānam vijahātv iti, sa ha kṣipre pāpmānam vijahāti ya evam vidvān kṣipram rathantaram gāyati*; cf. Caland note 1 to PB. 7. 7. 12. For *akṛt* cf. JB. 1. 204 (Caland, *Auswahl* § 76, p. 81, 4)=3. 80 [at 1. 204 all the mss. according to Caland and according to Whitney's transcript read *akṛd*, but at 3. 80 the ms. reads according to Whitney's transcript *akṛn* while Caland gives *akran* as the ms. reading]; 1. 234 (Caland § 87, p. 91, 24); 3. 193 (Caland § 194, p. 267, 5); 3. 234 (Caland § 203, p. 278, last line); and my *Syntax of Cases I* § 29, Ex. 24, Rem., p. 59-60.

S-Aorist 1 s. Middle *akṛṣi*—1. 302 *prāṇa evaitat prāṇam bhūyānsam akṛṣi, jyog jiviṣyāmīty eva tatra dhyāyet, ..., paśuṣv evaitat paśūn bhūyaso 'kṛṣi, bahupaśur bhaviṣyāmīty eva tatra dhyāyet, ..., prajanana evaitat prajananam bhūyo 'kṛṣi, jāyām jāyāyam abhyāvaksye, bahu bhaviṣyāmi, prajāniṣya ity eva tatra dhyāyet*.

Perfect Active Participle acc. s. *cakṛvānsam* and acc. pl. *cakruṣaḥ*—1. 302 *sa ya enam evam cakṛvānsam* (var. lect. *cakravānsam*) *upamīmānseta taṃ brūyāt : ...*—1. 335 *sa ya enāns tathā cakruṣo 'nuvyāhared : iti veti vā bhaviṣyantīti tathā haiva syuḥ*.

Future Periphrastic 3 s. *kartāsti* (?)—1. 254 *atha yajñā-yajñīyam śira eva tad, adhyūḍham vā etad anyeṣv aṅgeṣu yac*

chiro, 'dhyūḍham anyeṣu stotreṣu yajñāyajñīyam, adhyūḍho 'nyeṣu sveṣu bhavati ya evaṃ vedo, 'pari vā etad 'anyebhyo 'ñgebhyo yac chira, upary anyebhyas stotrebhyo yajñāyajñīyam, upary anyebhyas svebhyo bhavati ya evaṃ veda, sa eṣo 'paha-tapāpmā yajña eva pratyakṣaṃ, tasya ha nopavadañś cana pāpaṃ kartāsti (the mss. kattāsmi, kārttāsmi, kartāsti), yady enaṃ bahiṣpavamāne 'nuvyāhared : yajñasya retas siktam acī-klpam,..., kā te prajā bhaviṣyatīty enaṃ brūyāt. The context seems to require a third person : One who reviles will not be able to inflict evil on this (sacrifice), since its evil has been expelled (apahatapāpmā), but the use of the auxiliary in the third person (Whitney § 944b; Renou § 364) is without parallel in the Vedic language. For the construction of upari with ablat. cf. K. 26. 6 (129, 4) = Kap. 41. 4 (269, 13) svarum upo-haty, antarikṣadevatyo hy eṣa etarhy uparivāsmāl lokād adho 'muṣmāt.

Infinitive in -tavai, kartavai—2. 215 tat pañca śālāḥ kar-tavai brūyād ihaikām ihaikām ihaikām ihaikāṃ madhya ekām. The Infinitive in -tavai with brūyāt also at JB. 2. 64 (Caland, Auswahl § 126, p. 139, line 3 from bottom) tad adbhir abhyu-kṣya chāyāyāṃ niṣektavai brūyāt, tad oṣadhībhir abhisamchā-dayitavai brūyāt [cf. the Infinitive in -tave with the Imperfect of √brū probably at JB. 3. 221 (Caland, Auswahl § 201, p. 276, line 3 from bottom) taṃ jātaṃ parāstave (so Caland's conjecture; the ms. parāstāva) 'bravij : jātakṣiṇo (so Caland's conjecture; the ms. jātakṣeno) 'janīti,..., yaṃ vai kumāraṃ parāstave (so Caland's conjecture; the ms. prastāva) 'bravir ayaṃ vai sa jīvatīti]. Apart from these JB. instances the Infinitive with brūyāt is quotable from ŚB. only (cf. Delbrück, Altind. Syntax, p. 428, 4 where ŚB. 4. 5. 2. 1; 2; 12. 4. 2. 1; 12. 4. 4. 6; 7; 12. 5. 1. 4; 12. 5. 2. 3 may be added); for the Kāṇva recension of ŚB. cf. Caland's edition, Introduction § 9m, p. 47. Desiderative Present 3 s. Optative cikīrṣet—1. 100 sa tathaiva cikīrṣed yathā sarvam āyur iyāt.—1. 103 sa tathaiva cikīrṣed

yathānapaśīrṣāṇaṃ yajñam yajamānasya kuryāt.—2. 257 sa satyam eva vadet satyaṃ caret satyaṃ cikīrṣet.

Gerund in -am, paryākāram—3. 102 atho āhuś : śaiśavena (sc. sāmṇā) vā indro vṛtraṃ paryākāraṃ śakvarībhīr ahann iti. What is the exact meaning of paryākāram? At MS. 3. 10. 6 (138, 8-9) na gudaḥ paryākartavai, yad gudaṃ paryākuryād udāvartaḥ prajā hanyāt. It means 'turn about,' cf. TS. 6. 4. 1. 1 na paryāvartayati, yad paryāvartayed udāvartaḥ prajā grāhukaḥ syāt and ĀpŚS. 7. 26. 11 where Caland renders it by 'ohne sie (i. e. die elf Stücke des Mastdarms) umzudrehen (d. h. nach aussen umzuschlagen oder nach innen einzubengen)'; TS. 6. 5. 2. 2 asurā vā uttarataḥ pṛthivīm paryācīkīrṣan.

√kṛp: Reduplicated Aorist 1 s. acīkṛpam—1. 254 yajñasya retas siktam acīkṛpam; yajñasya pretim acīkṛpam; yajñasya pratiṣṭhām acīkṛpam; yajñasyāvāñcam prāṇam acīkṛpam; yajñasya śiśnam acīkṛpam; yajñasya nābhīm acīkṛpam; yajñasyendriyaṃ vīryam acīkṛpam.—255 yajñasya prāṇam acīkṛpam; yajñasya cakṣuṣī acīkṛpam; yajñasya vācam acīkṛpam; yajñasya śrotram acīkṛpam; yajñasya śīro 'cīkṛpam.

Desiderative of Causative Present 3 s. Optat. cikalpayiṣet—1. 300 sa yo haivaṃ vidvāñ jāmi kalpayaty ajāmy evāsyā tat kṛptaṃ bhavati, tat tūpary upary (var. lect. ta āpary apary) ajāmy eva cikalpayiṣed (the mss. cikalpaiṣed), amithunaṃ hi tad aprajananaṃ yaj jāmi, yathā pumānsau vā saha śayītāṃ (the mss. śayātām) striyau vā kiṃ pumānsau saha śayānau (the mss. saha yānau) prajanayetām kiṃ 'striyau tau cen mithunīkartāraṃ na labheyātām, atho yad evājāmi tan mithunaṃ tat prajananam. Partly translated by Caland, note 2 to PB. 7. 2. 5. For cikalpayiṣ- cf. AB. 3. 30. 2 (Aufrecht's ed. p. 430, 4; Liebich, Pāṇini, p. 72, note 2; Zubaty, IF. 23, p. 161). The necessity of avoiding 'sameness' (ajāmitā, ajāmitva) is frequently insisted upon: JB. 1. 201 jāmiva ha khalu vā etat stotrāṇaṃ yat ṣoḍaśy, antyena (the mss. antena) stotreṇa samastomo bhavaty, ajāmitāyai.—2. 384 ṣaḍ ete svarasāmāno (cf. PB. 4. 5.

1) bhavanti, ṣaḍ ṛtava, ṛtuṣv evainad adhyūhanti, tasmād eṣa trīn ṛtūn dakṣiṇaiti trīn udañ, sa yathā putraḥ pitṛn anusam-
 caret tādr̥g eva tad, ajāmitāyā, ajāmi hi putraḥ pitṛn anusam-
 carati.—3. 184 pavamāne rathantaram prohanty (cf. PB. 9. 2.
 10; 9. 5. 9; K. 37. 6 [87, 18]; MS. 4. 4. 9 [59, 15]) ajāmitāyai;
 and further ŚB. 2. 5. 2. 10 (= Kāṇva recension 1. 5. 1. 8); 1. 3.
 2. 8; 9; 1. 5. 3. 8; 15; 1. 8. 1. 25; 1. 8. 2. 5; 2. 2. 3. 27 (parallel
 to Kāṇva recension 1. 2. 3. 23); 4. 2. 2. 9; 4. 2. 3. 18; 4. 3. 5. 11;
 PB. 7. 2. 5 = 16. 5. 21; 8. 8. 12; KB. 3. 6 (12, 4 and 8 ed. Lind-
 ner); 13. 9 (60, 24); 30. 11 (146, 19); GB. 2. 3. 8 (194, 5 ed.
 Gaastra; the text is corrupt, read perhaps dvādaśa rco 'jāmit-
 āyai?); TS. 2. 6. 6. 4; 2. 6. 10. 4; 5. 5. 6. 2; 7. 2. 5. 5; TB. 1.
 8. 2. 1; 2. 1. 4. 3; 3. 2. 3. 4; 3. 3. 4. 6; 3. 9. I. 2; K. 10. 8 (134,
 13); 12. 4 (166, 3); 21. 7 (46, 13); Śabara in his commentary on
 the Pūrvamīmāṃsā 2. 2. 9 quotes TS. 2. 6. 6. 4 and then conti-
 nues: viṣṇur upāñśu yaṣṭavyo 'jāmitvāya, prajāpatir upāñśu
 yaṣṭavyo 'jāmitvāya, agniṣomāv upāñśu yaṣṭavyāv ajāmitvāye-
 ti; these clauses seem to be intended as Brāhmaṇa quotations
 for he designates them at 2. 2. 10 (Bibl. Ind. ed. p. 145, 6) as
 arthavādas.

√kram : Iṣ-Aorist Injunctive 2 s. apakramiḥ—1. 195 atho
 āhus : saptadaśa eva kārya iti, pañcadaśo vai vajra, indro vaj-
 rasyodyantā ṣoḍaśaḥ prajāpatir eva saptadaśas, so 'nuṣṭhātā so
 'bhigoptā so 'bhivādayitā, prahara jahi māpakramīr iti send-
 reṇa vajreṇa saprajāpatikena vṛtram pāpmānaṃ hanāniti, send-
 reṇa haiva vajreṇa saprajāpatikena dviṣantaṃ pāpmānaṃ bh-
 rātr̥vyaṃ hanti ya evaṃ veda.

Future 3 s. apakramiṣyati—1. 255 vāk te 'pakramiṣyati.

Desiderative 3 s. Present saṃcikramiṣati—3. 184 yo vai mū-
 lād agraṃ saṃcikramiṣati na sa śaknoty, atha yo 'grād agraṃ
 saṃkrāmati sa śaknoti.

√kruś : Present Middle Participle nom. s. saṃkro-
 śamānaḥ and nom. pl. saṃkrośamānāḥ—3. 47 saṃkrośena (sc.
 sāmṇā) vai devās saṃkrośamānās svargaṃ lokam āyan, yat

saṃkrośamānās svargaṃ lokam āyañs tat saṃkrośasya saṃkrośatvaṃ, tad etat svargyaṃ sāma, saṃkrośamāna evaitena svargaṃ lokam eti ya evaṃ veda, tad v evācakṣate 'ṅgirasām saṃkrośam ity, aṅgirasō vā akāmayanta : saṃvidānā eva saṃkrośamānās svargaṃ lokam iyāmeti, ta etat sāmāpaśyañs, tenāstuvata, tato vai te saṃvidānā eva saṃkrośamānās svargaṃ lokam āyan, yat saṃkrośamānās svargaṃ lokam āyañs tad v eva saṃkrośasya saṃkrośatvaṃ, tad etat svargyaṃ sāma, saṃvidāna evaitena saṃkrośamānas svargaṃ lokam eti ya evaṃ veda. Cf. PB. 13. 5. 15 etena (sc. krośena sāmna) vā indra indrakrośe : viśvāmitrajamadagnī imā gāva ity akrośat; but what is the point at TS. 7. 5. 8. 1 devānām vā antaṃ jagmuśām indriyaṃ vīryam apākrāmat, tat krośenā (sc. sāmna) 'vā-rundhata, tat krośasya krośatvaṃ ?

√kṣu : Present Imperative 2 s. kṣuhi; Perfect 3 s. cukṣāva, Active Participle acc. s. cukṣuvāñsam; Gerund kṣutvā; Desiderative Present 1 s. cukṣuśāmi 2. 156 (JAOS. 23, p. xx = Proceedings for May 1885).

√khid : Imperfect 3 s. udakhidat—1. 113 devān vai yajñasyāhutir nāgachat, sa prajāpatir aikṣata : kathaṃ nu devān yajñasyāhutir gached iti, sa ete dve akṣare gāyatrīyā udakhidat, sa eva dvyakṣaro vaśatkāro 'bhavat, tato vai devān yajñasyāhutir agachat. Cf. udakhidat 1. 321 (Caland, Auswahl § 108, p. 123, 20).

√khyā : Root-Aorist 1 s. anvakhyam—3. 353 atho āhur : apahatapāpmāno vai devās, te na svapanti, ta u śramasya bhūmnā samamīlayañs, teṣām u svapatām pramattānām asurās teja indriyaṃ vīryam ādāyāpsv anvabhyavānayañs (? , the ms. anvabhyavāmayaste), tad viṣṇur anvapaśyat, teṣām ha devānām prabubudhānānām apriyam āsīt, tān viṣṇur abravīn : mā vo 'priyaṃ bhūd (the ms. vo priyam abhūd), ahaṃ vai tad anvakhyam.

Causative Present 3 pl. saṃkhyāpayanti—1.174 ūrubhyaṃ patny (the mss. pakty and patty) uppravartayaty, agnim eva

tad vaiśvānaram śamayati, nagnam ivorūṃ kṛtvopapravartayati, nagnam iva hy ūruṃ kṛtvā patnī vīryaṃ karoti, tāṃ saṃkhyāpayanti retodheyāya; tad āhur: ā vā etat patny (the mss. paty) udgātuḥ prajāṃ datte yad vigīte sāman saṃkhyāpayantīti,—174 tāṃ pratisamīkṣeta : vāmī nāma saṃdrśī viśvā vāmāni dhīmahīti, prajā vai vāmaṃ, prajāṃ eva tad ātman dhatte; vṛṣṇas te vṛṣṇyāvato viśvā retānsi dhīmahī (thus the mantra should be read in Bloomfield's Concordance) 'titarā pratisamīkṣate. Partly translated by Caland note 2 to PB. 8. 7. 11 and note 1 to ĀpŚS. 13. 15. 9; cf. K. 26. 1 (122, 5) = Kap. 40. 4 (228, 7); MS. 4. 5. 4 (68, 19); TS. 6. 5. 8. 6; SB. 4. 2. 2. 18 and my Syntax of Cases I, p. 329-330. With nagnam iva hy ūruṃ kṛtvā patnī vīryaṃ karoti compare the parallel K. 26. 1 (122, 7) = Kap. 40. 4 (228, 9) ūrubhyaṃ pravartayaty, ūrubhyaṃ hi prajā prajāyante, prajananāyā, 'ntarata iva nu devatā, 'ntarato hy eṣā vīryaṃ karoti (the parrallel TS. 6. 5. 8. 6 ... yadā hi nagna ūrur bhavaty atha mithunī bhavataḥ) and TB. 3. 3. 3. 1 yat tiṣṭhanti (sc. patnī) saṃnahyeta priyaṃ jñātiṃ rundhyād [cf. TB. 1. 6. 5.2; ĀpŚS. 8. 6. 22 yaj jāraṃ santam na prabrūyāt priyaṃ jñātiṃ rundhyāt], āsīnā saṃnahyata, āsīnā hy eṣā vīryaṃ karoti. These are the only passages in which vīryaṃ karoti is used of woman, and I am not certain that Caland (on PB. 8. 7. 11, end of note 2) is correct in interpreting it by 'she takes the seed of the male up;' it may well enough mean here as elsewhere 'to show one's vigour, excellence,' cf. ŚB. 11. 5. 4. 5 vīryaṃ kuru; AB. 3. 20. 5 yatra-yatra vīryam akarot; 8. 17. 5 na vā anabhyutkruṣṭaḥ kṣatriyo vīryaṃ kartum arhati; ŚB. 13. 2. 2. 7 rājā saṃnaddho vīryaṃ karoti; K. 7. 10 (72, 7-8) = Kap. 5. 9 (57, 18) nāstuto vīryaṃ kartum arhāmi (Indra speaking); MS. 4. 6. 8 (90, 18) na ṛte marudbhyo (sc. indraḥ) 'śaknod vīryaṃ kartum; 4. 5. 4 (69, 3) karoty āsu (sc. apsu) vīryam; the phrase patny ūrubhyaṃ vīryaṃ karoti would be parallel to expressions like ŚB. 8. 1. 4. 7 sa (sc. paśuḥ) tair (sc. aṅgaiḥ) vīryaṃ karoti; TB. 1. 3. 2. 5 = K. 14. 5 (204, 21) = PB.

6. 7. 4 karoti vācā vīryam; PB. 6. 1. 6-7 tasmād brāhmaṇo mukhena vīryam karoti, and karoti mukhena vīryam ya evaṃ veda; PB. 6. 1. 9 karoti bāhubhyāṃ vīryam; K. 10. 8 (134, 14 and 15-16) = 13. 4 (183, 8) manyunā vai vīryam karoti; GB. 1. 1. 9 karoti menibhir vīryam. (At PB. 16. 11. 6 the text is corrupt, s. Caland's note).

√gam: Root Aorist 3 pl. agman—2. 120 athaitāv anukriyāv, ādityāś ca vā aṅgiraśāś ca svarge loke 'spardhanta, ta ādityāḥ pūrve svargaṃ lokam agachāns, te 'ṅgiraśo 'kāmayan-ta : vayam api taṃ lokam gachema yam ādityā agmann iti, ta etaṃ yajñam apaśyaṃs tam eva santam, parokṣeṇaiva tam āharaṃs, tenāyajanta, te baḷabām (the mss. viḷabām and biḷabām) eva śvetām dakṣiṇām nītvādityais salokā abhavaṃs, te haita ādityāś cāṅgiraśāś ca salokās, saloko ha vā ādityaiś cāṅgirobbhiś ca bhavati ya evaṃ vedā, 'tho āhur : yasmād eva śreyān bhrātrīvyas syāt so 'nena yajeteti, pūrvapreta iva ha vā eṣa yaś śreyān, pūrvapretān iva vā etena te tān āpnuvann, āptvā śreyānsam vasiyān ātmanā bhavati. Cf. PB. 16. 12. 1 and 16. 14. 1.—agman also at 2. 363 (s. below under √nud Perfect).

Desiderative (a) Present 3 s. abhyājigāṃsati—2. 381 tasyaiṣa śloko: mahāpathād viśvavayo yad udrudhyati (so the mss., read udrudhyate ?) puruṣas tam eva sṛptvājim śrāntaḥ punar abhyājigāṃsati.—3 s. Optat. abhisamprajigāṃset 2. 238 (s. above under √kāṅkṣ). (b) Present 3 s. jigamiṣati—1. 67 asthūrir vā eṣa yajñāḥ puruṣasaṃmito (var. lect. puruṣas sajitā), yat-kāma enam āharate (var. lect. ārohate) sam asmai kāma ṛdh-yate, 'sthūriṇā hi tatra gachati yatra jigamiṣati, cf. TS. 7. 1. 1. 1 puruṣasaṃmito vā eṣa yajño 'sthūrir, yaṃ kāmaṃ kāmayate tam etenābhyaśnute, sarvaṃ hy asthūriṇābhyaśnute.—2. 193 brahmā rathacakra āsīnas sāmābhigāyaty (the mss. sāmābhigā-yanty) : āsma (so the mss.; read agman ?) vājam vājina iti, ta ā vājam vājino 'gmann ity, amṛto 'nnaṃ vai vājo 'nnādyasyai-vāvaruddhyai, vartamāne (sc. rathacakre) gāyati, vartamānena

hi tatra gachati yatra jigamiṣati. The reference is to the vājisāman (GB. 2. 5. 8 [235, 5 ed. Gaastra] and so also Vait. 27. 9 one ms., while Garbe's text reads vājasāman) = vājinām sāman (TB. 1. 3. 6. 1; PB. 18. 7. 12; AŚS. 9. 9. 8) i. e. SV. 1. 435 āvir maryā ā vājaṃ vājino agman; cf. Caland's translation of the Vaitānasūtra (Verhandelingen d. Koninklijke Ak. van Wet. te Amsterdam, Afdeeling Letterkunde, Nieuwe Reeks, Deel xi, no. 2, 1910) 28. 9, note 1, and Caland's note 2 to PB. 18. 7. 12. For vartamānena hi tatra gachati yatra jigamiṣati cf. AB. 4. 15. 7 gachati vai vartamānena yatra kāmāyate.—2. 209 teṣūbhe-ubhe sāmanī bhavata, ubhābhyāṃ hi tatra gachati yatra jigamiṣati.—2. 287 tasya trayas-trayas stomā yuktā ahar vahanti, trayas-trayo vai yuktānām vahiṣṭhau (so the mss., read vahiṣṭhāḥ), yuktena tatra gachati yatra jigamiṣati.—2. 291 tasya dvau-dvau stomāv ahar vahato, dvau-dvau vai yuktānām vahiṣṭhau, yuktena tatra gachati yatra jigamiṣati.—Present 3 s. Optat. jigamiṣet 2. 113 tasya stotraṃ-stotraṃ caturaś-caturas trivṛto 'bhisampadyate, trivṛtaṃ vā anye stomā abhisampadyante trivṛt svargaṃ lokam, sa yathā kṣiprāśvena (? , the mss. kṣipāśchena and kṣiprāścena) caturyujā yatra jigamiṣet tad gached evam evaitena (sc. trivṛtā) svargaṃ lokam gachati.

√gā 'sing' : Siṣ- Aorist 3 s. agāsīt 1. 337 (s. below under Causative); 3 dual vyagāsiṣṭām and 3 pl. vyagāsiṣuḥ—1. 264 na vigeyā ity āhuḥ pañcālās, svayaṃvigītā (? , the mss. °vidhitā, °viśītā and °vihitā) vā etā yad dhuro, 'nusavanaṃ vā etā vigāyann abhyārohaty, atha (var. lect. adhi and adhī) yad enān pāpī kirtir anūttiṣṭhati (var. lect. anutiṣṭhanti) vyagāsiṣur iti, yau vai yudhyete yāv ṛtiyete (var. lect. yāp ratiyetāgh) tāv āhur : vyagāsiṣṭām iti.

Infinitive vigātum 1. 103 (s. below under Desiderative Present Participle vijigāsan).

Gerund gītvā—1. 319 atha ya enāḥ prātassavane gītvā mādhyandine ca savane ṛṭṭiyasavane ca gāyati...(bis).—abhiḡiya 1. 323 tad etat satyam akṣaram yad om iti, vajrā ha khalu vā ete yad

(the mss. tad) yaudhājayasya sāmno nidhanāni, te devā etena satyenābhigīyom om (the mss. omit here the second om, but see below) ity etair yaudhājayasya nidhanair asurān pāpmānaṃ bhrātrvyān aghnann, evam evaivaṃ vidvān etena satyenābhigīyom om ity etair yaudhājayasya nidhanair dviṣantaṃ pāpmānaṃ bhrātrvyāṃ hanti. For the three nidhanas of the yaudhājaya sāman cf. JB. 1. 124 (Caland, Auswahl § 23, p. 30-31); PB. 7. 3. 17; Caland - Henry, L' Agniṣṭoma § 178, 6, p. 281.

Causative Present Participle nom. s. udgāpayan—1. 337 tad dha śamastomī bālākis (var. lect. balākis) sāyakam jānaśruteyam antevāsinam (the mss. antevāsim) udgāpayan svayajñe 'nuvyājahāra : tathā nvā ayam jānaśruteyas sāmāgāsīd yathāsyedāniṃ rudhiram utpaṭiṣyatīty, atha hājinavāsino yudhyamānās sadaḥ prapedus, tasya ha daṇḍaḥ patitvā rudhiram utpātayāṃ cakāra. Śamastomin Bālāki and his pupil Sāyaka Jānaśruteya occur only here. Whether Ajinavāsinaḥ is the name of a tribe (so Caland, Auswahl, p. 296) or an adjective (ŚB. 3. 9. 1. 12) is uncertain. For udgāpayan cf. Batakrishna Ghosh, Les Formations nominales et verbales (1933), p. 82.

Desiderative Present 3 s. jigāsati—1. 320 iti ha smāhādhiyas śāṭyāyanir ṛddhukam asmai svāyāṃ janatāyāṃ bhavati ya evaṃ vidvān dhuro na vigāyatīti, tasmād yaditarā dhuro vigāyed vy evājyadhuraś ca pavamānadhuraś ca gāyed iti, tad u hovāca śāṭyāyanir : vikarṣanta ete dhuro ye vigāyanti, yadi triṣṭubho madhyandino rasas, taṃ prātassavane dadhāti, yadi rathantaravarṇaṃ gāyati yo rathantarasya pṛṣṭheṣu rasas taṃ prātassavane dadhāti, yadi jagatīṃ gāyati yo jagatyai trītiyasavane rasas taṃ prātassavane dadhāti. yady anuṣṭubhaṃ gāyati vāg vā anuṣṭup tāṃ prātassavane dadhāti, seyaṃ vāg anuṣṭup prātassavane baddhā, na kasmai canālaṃ bhavati, yady apy āgneyam evājyam api vahec chūnye amū savane yātayāmnī syātāṃ, yady u vai samāne asamāne (the mss. samāneyasamāne) yajñakratau dvedhā jigāsati viṣiktā ime rasā yātayāmāno bhavanti. The details are not clear to me, cf. Ca-

land, Auswahl, p. 105, note 12. The ājyadhuras also at JB. 1. 107 (Caland, Auswahl § 16, p. 23, 8). yadi triṣṭubho mādhyandino rasas...perhaps 'when (he sings) triṣṭubhs; noon is sap; he puts that (sap) into the morning pressing'. √vah+api occurs at MS. 1. 8. 9 (129, 15)=2. 1. 10 (11, 16) agnir vai devānām pathikṛt, tam eva bhāgadheyenopāsarāt, sa enaṃ panthām apinayaty, anaḍvān dakṣiṇā, sa hi panthām apivahati. Present Participle nom. s. vijigāsan—1. 103 nānṛtena dakṣiṇāḥ pratigrhṇīyād, vy eva gāyed, yas tvā enā (sc. dhuraḥ) vijigāsan na śaknoti vigātum (var. lect. vigāyatum) ārtim ārchati, yadi retasyām na śaknoti vigātum aretaska ātmanā bhavaty aretaskā garbhā jāyante, yadi gāyatrīm na śaknoti vigātum pramāyuka ātmanā bhavati mṛtā garbhā jāyante, yadi triṣṭubhaṃ na śaknoti vigātum andha ātmanā bhavaty andhā garbhā jāyante, yadi jagatīm na śaknoti vigātum badhira ātmanā bhavati badhirā garbhā jāyante, yady anuṣṭubhaṃ na śaknoti vigātum ajihva ātmanā bhavaty ajihvā garbhā jāyante, yadi paṅktiṃ na śaknoti vigātum ṛtavo lubhyanti. The instrumental ātmanā = 'through i. e. with reference to himself' is very common with √bhū in the pregnant sense of 'to prevail', thus bhavaty ātmanā (in contrast to parāsyā bhrātṛvyo bhavati) AB. 2. 15. 6; 2. 16. 5; 2. 31. 3; 3. 39. 3; 4. 23. 2; 6. 4. 9; KB. 1. 2 (2, 10 ed. Lindner); ŚB. 1. 4. 1. 35; 8. 4. 4. 3; 9. 5. 1. 27; 13. 3. 4. 2; 14. 4. 1. 8; TS. 1. 7. 3. 3; 2. 1. 4. 5; 2. 5. 8. 5; 2. 5. 11. 9; 3. 2. 2. 3; 3. 3. 7. 2; 3. 4. 6. 2; 5. 3. 3. 1; 5. 3. 11. 2; 5. 4. 1. 1; 5. 6. 2. 1; 2; 6. 2. 2. 7; 6. 2. 5. 5; 6. 3. 10. 6; 6. 4. 10. 1; 6. 6. 9. 1; 7. 2. 5. 4; TB. 1. 4. 9. 5; 1. 5. 6. 2; 1. 6. 6. 5; 2. 1. 5. 11; 3. 2. 9. 8; 3. 3. 5. 1; 3. 9. 11. 3; K. 8. 13 (97, 10)=Kap. 8. 1 (80, 15); 12. 3 (165, 5); 13. 4 (184, 12); 13. 5 (186, 4); 19. 11 (13, 9)=Kap. 31. 1 (148, 1); 20. 6 (25, 17)=Kap. 31. 8 (156, 11); 20. 13 (33, 5)=Kap. 31. 15 (163, 3); 23. 7 (83, 7)=Kap. 36. 4 (191, 10); 24. 9 (100, 10)=Kap. 38. 2 (206, 8); 24. 10 (101, 22)=Kap. 38. 3 (207, 17); 25. 2 (104, 7-8)=Kap. 38. 5 (209, 17-18); 25. 6 (109, 1-2)=Kap. 39. 3 (214, 23); 26. 10 (135, 2)=Kap. 41.

8 (244, 24); 27. 8 (147, 9); 31. 4 (5, 16)=Kap. 47. 4 (288, 9); 31. 8 (10, 12-13 and 18)=Kap. 47. 8 (292, 6 and 11); 31. 9 (11, 13)=Kap. 47. 9 (293, 6); 37. 12 (93, 9); 37. 16 (96, 1); MS. 1. 9. 3 (132, 8); 1. 9. 8 (139, 10 and 18-19); 1. 10. 15 (115, 1); 3. 2. 7 (25, 16); 3. 3. 7 (40, 5); 3. 6. 10 (74, 14); 3. 8. 1 (92, 10); 3. 8. 5 (99, 13); 3. 10. 5 (136, 17); 3. 10. 6 (138, 5); 4. 1. 10 (14, 4); 4. 3. 4 (43, 4); 4. 5. 6 (72, 5); 4. 6. 4 (83, 7); 4. 7. 6 (100, 7); PB. 5. 5. 15; 12. 13. 28; 16. 12. 3; 18. 1. 6; 21. 12. 4; 21. 13. 3; ŚB. 4. 5. 4; 5. 2. 2; GB. 2. 1. 7; 2. 2. 2; 2. 2. 11; and bhavanty ātmanā (for the singular ātmanā cf. my Syntax of Cases I, § 59, Ex. 175, Rem., p. 184-188) MS. 3. 7. 10 (90, 7). But with √bhū and a predicate adjective it is much rarer: PB. 12. 6. 6=ŚB. 3. 2. 4; 5; 3. 4. 4; 3. 5. 3; 3. 6. 2 vasiyān ātmanā bhavati; TB. 2. 2. 4. 6 suvarṇa ātmanā bhavati; MS. 4. 4. 10 (31, 17)=TB. 1. 8. 7. 2 ātmanā puṇyo bhavati; K. 7. 6 (38, 13)=Kap. 5. 5. (55, 3) śreyāñ śreyān ātmanā bhavati; and ŚB. 12. 1. 3. 22 sa pāpiyān bhavati, śreyāñsa ātmanā (sc. bhavanti; the singular ātmanā as above MS. 3. 7. 10 [90, 7]).

√gr̥ (jāgr̥) 'wake': Intensive Present 3 s. jāgarti—3. 8 tad ahuḥ : ko hāsvapnasyeṣe, yad vāva prāṇo jāgarti tad eva jāgaritam. Cf. jāgarti in mantra HG. 2. 3. 7 (the parallel ApMB. 2. 14. 2 has bodhayati) and in prose MS. 3. 6. 3 (63, 14).

√gras : Present 3 s. grasate—1. 1 sa eṣo 'ngāra etāni bhāsmāni grasate, yathā kumāro jātas stanam abhipadyeta tathā, tiryān visarpati, śrotram evāśya taj jāyate. —3 pl. grasante, 1. 39 athāpaḥ pratyānayati : yas te apsu (var. lect. apsa) rasaḥ praviṣṭas tena sampr̥c̥yasveti, sa yad evāśya tatra diśo grasante tad evāśya tat samanvānayati.

√car : Infinitive in -toḥ, caritoḥ—2. 347 yad gāyatrīyā adhy uttiṣṭheyur īśvarā apratiṣṭhitāś caritoḥ.

√chid : Present Optative 3 s. vichindyāt—1. 100 retasyām (sc. ṛcam) gāyati, retas tat siñcati, samtatam iva gāyati, samtatam iva vai retaḥ, parokṣam iva gāyati, parokṣam iva vai reto, narcam upaspr̥śed, yad ṛcam upaspr̥śed reto vichindyāt.

For *saṃtataṃ gāyati* cf. PB. 13. 3. 7. For *reto vichindyāt* cf. TS. 5. 6. 8. 4-5 *trīṇi vāva retāṅsi* : *pitā putraḥ pautraḥ*, *yad dve retaḥsicāv upadadhyād reto 'sya vichindyāt*, *tisra upadadhāti retasaḥ saṃtatyai*; AB. 6. 30. 5-6 *tāni saha vā śaṅset saha vā na śaṅsed*, *yad enāni nānā śaṅsed yathā puruṣaṃ vā reto vā vichindyāt tādrk tat*; ŚB. 2. 1. 5 = 2. 2. 7 *vajreṇa hiṅkāreṇa retaḥ siktaṃ vichindyāt*. What does $\sqrt{\text{sprṣ}} + \text{upa}$ with ṛcam signify? The phrase is also found at JB. 1. 139 (Caland, *Auswahl* § 34, p. 40, 20) *tat parokṣam iva gāyen*, *narcam upasprṣed*, *vayo vai vāmadevyam* (sc. *sāma*), *yad ṛcam upasprṣed yathā vayo 'ntarikṣeṇa patad vṛkṣam ṛchet tādrk tat*. What *parokṣam gāyati* here and above exactly means is not clear to me; the phrase is not found elsewhere.

S-Aorist 3 s. *achaitṣit*—3. 177 *trayo vaiśvānarā atirātrā dvādaśāhe kāryā ity āhuḥ*, *prāṇaḥ prathamo vaiśvānaro 'pāno dvitīyo vyānas tṛtīyo, vāg vā eṣā pratatā yad dvādaśāhas, tāṃ na vichindyus* (? the ms. *ta tvayi vichindyus*), *tāṃ* (so Whitney's transcript; Caland, *Auswahl*, p. 297, line 11 from bottom *tām*) *hāryalaḥ kāhoḥir upeyāya* (the ms. *upāyāya*): *tryānikā vijityeti* (so the ms.), *tam u ha brāhmaṇa uvācā* : *'nuṣṭh-yā prāṇān upāgād* (the ms. *upagād*), *vi vācam achaitṣid iti* (so apparently Caland's ms. [*Auswahl*, p. 297, line 9 from bottom], Whitney's transcript reads *achaitṣīti*), *tasya ha tat kulaṃ vy eva cichide*, *iyok tu haiva jijīva*, *tad u ha paścevanusamṭāyā-yām* (so the ms., see below under $\sqrt{\text{tāy}}$) *cakre*, *mūrdhānaṃ divo aratiṃ pṛthivyā* (SV. 1. 67 = RV. 6. 7. 1) *ity evamrūpeṇa* (the ms. *evārūpeṇa*) *vaiśvānaraḥ* (the ms. $^{\circ}$ *naram*) *kāryas*, *tan na vācam vichinatti* (the ms. $^{\circ}$ *nakti*), *nāgniṃ vaiśvānaram antaretīti*, *pra vaś śukrāya bhānave bharadhvam* (RV. 7. 4. 1; not in SV.) *iti* (the ms. *ivo*), *pravatī kāryā*, *praṇinīṣeyam* (Whitney § 1038; PB. 11. 5. 1; 14. 3. 4) *vā etad ahaḥ*, *preti* (the ms. *prati*) *gāyatrīyai rūpaṃ*, *gāyatrīyā evaitad* (the ms. *gātryā vai tad*) *rūpeṇa prayanti*. An Aryalaḥ *Kāhoḍiḥ* K. 25. 7 (112, 7) but the parallel Kap. 39. 5 (218, 5) *Ayalaḥ* (without *r*) *Kāpho-*

ḍiḥ (see Raghu Vīra's note). For vāg vā eṣā pratatā yad dvādaśāhas etc. cf. PB. 23. 2. 2 vāg vā eṣā pratāyate yad eṣa dvādaśāhas, tāṃ vichindyur yan madhye 'tirātraṃ kuryuḥ. Perfect 3 s. Middle vi...cichide 3. 177 (s. above under S-Aorist). Desiderative Present 3 s. Optative cichitset - 1. 100 tryudāsām (sc. retasyām ṛcam) gāyati, prāṇam eva prathamēnodāsena pariḡṛhṇāty apānaṃ dvitīyena vyānaṃ ṛtīyena, tryudāsām gāyaty, ātmānam eva prathamēnodāsena pariḡṛhṇāti jāyāṃ dvitīyena prajāṃ ṛtīyena, tryudāsām gāyatī, 'mam eva lokam prathamēnodāsenābhyārohaty antariḡṣam dvitīyēnāmum ṛtīyena, sa yo haivaṃ vidvāns tryudāsām gāyaty abhi ha bhrāṛṭṛvyalokāya vijayate, sa yo bhrāṛṭṛvyalokam cichitsed dvyudāsām eva gāyed, oṣam asya dviṣan bhrāṛṭṛvyaḥ parābhavati. For tryudāsa, dvyudāsa cf. Caland's note 1 to PB. 5. 7. 4. Note oṣam 'quickly' in Vedic prose. The dative bhrāṛṭṛvyalokāya in 'abhi ha bh^o vijayate has no parallel.

√jan : Passive Root Aorist'ajani—1. 1 tad āhuḥ : kena juhōti kasmin hūyata iti, prāṇenaiva juhōti prāṇe hūyate, tad yad etad agnīn manthanti yajamānasyaiva tat prāṇāṅ janayanti, tad yāvad vai manthanti na tarhi prāṇity arāṇyor evāsyā tarhi prāṇā bhavanti, tasya vai mathyamānasya bhasmāvaśīyate, 'nnam evāsyā taj jāyate, 'nnaṃ ma etad ajanīty eva tad vidyād, dhūmo 'nuninardati, mana evāsyā taj jāyate, mano ma etad ajanīty eva tad vidyād, aṅgāro 'nunivartate, cakṣur evāsyā taj jāyate, cakṣur ma etad ajanīty eva tad vidyāt, sa eṣo 'ngāra etāni bhasmāni grasate yathā kumāro jātas stanam abhipadyeta tathā, tiryāṅ visarpati, śrotram evāsyā taj jāyate, śrotraṃ ma etad ajanīty eva tad vidyād, upari ṛṇāni dhūnoti, prāṇa evāsyā sa jāyate, prāṇo ma eṣo 'janīty eva tad vidyād, bhā ity uddīpyate, vāg evāsyā sā jāyate, vāṅ ma eṣājanīty eva tad vidyāt. —3. 366 so 'jāyata, taṃ jātam upāmadat : tejo 'janīndriyam ajani vīryam ajani brahmājani kṣatram ajani saptānāṃ paśūnāṃ yantājani saptānāṃ diśāṃ dhartājani jāto 'jani janitājani janitry ajanīti (the ms. jānitri

janity). saptānām paśūnām refers to the seven domestic animals, AB. 2. 17. 14; PB. 2. 7. 8; 2. 14. 2; 22. 4. 4; 23. 5. 2.

Iṣ- Aorist 1 s. Middle prājaniṣi—3. 75 bharadvājo vā akāmayata : bahuḥ prajayā paśubhiḥ prajāyeyeti, sa etat (sc. bharadvājasya pṛṣni) sāmāpaśyat, tenāstuta, tato vai sa bahuḥ prajayā paśubhiḥ prajāyata, so 'bravit : pṛṣnir (the ms. praśrir) vai bahuḥ prajayā paśubhiḥ prājaniṣiti, tat pṛṣninaḥ pṛṣnitvam.—3. 149 vasiṣṭho vai jīto hataputro 'kāmayata : bahuḥ prajayā paśubhiḥ prajāyeyeti, sa etat (sc. vasiṣṭhasya pippali) sāmāpaśyat, tenāstuta (the ms. °stuvata), tato vai sa bahuḥ prajayā (the ms. prajā) paśubhiḥ prajāyata, so 'bravit : pippali vā idam āsa yena prājaniṣiti, tat pippalinām pippalivam, pippalaḥ ha vai nāmaitat pippality ākhyāyate tat, prajā vai pippalaḥ paśavaḥ pippalaḥ svargo lokaḥ pippalaḥ, tad yat pippali (the ms. pippalā) bhavaty etasyaiva sarvasyāvaruddhyā etasyopāptyai. On the Vasiṣṭha legend cf. Oertel, JAOS. 18, p. 47; Caland's note 1 to PB. 4. 7. 3.

Infinitive in -toḥ, janitoḥ—1. 96 eṣa devo amartya (SV. 2. 606 = RV. 9. 3. 1) iti pratipadam kurvīta yaḥ kāmayetā : 'ham evaikadhā śreṣṭhas svānām syām rucam aśnuyetye, eṣa eṣa ity evainān jyaiṣṭhyāya śraiṣṭhyāyābhivadaty, ekadhaiva śreṣṭhas svānām bhavati rucam aśnuta, īśvaro ha tv asyāparaḥ prajāyām etādṛṇ vīro nājanitor, eṣa eva nāto 'nya itīva hy enām vāg bhivadati, tad u tvai tan na tathā, devo 'martya iti vā ahā, 'devaś ca vai sa martyaś ca yasya vīrasya sato vīro vīryāvān nājāyate, 'tha ha vai sa eva devas so 'martyo yasya vīrasya sato vīro vīryāvān ājāyata, ā hāsya vīrasya sato vīro vīryāvān ājāyate. The construction of √vad + abhi with the accus. personae and dat. rei in enān (sc. svān) jyaiṣṭhyāya śraiṣṭhyāyābhivadati cannot be paralleled. For the nom. s. masc. etādṛṇ cf. Wackernagel III § 135 a, note, p. 246. Instead of īśvaro ha...etādṛṇ vīro nājanitoḥ (i. e. na + ājanitoḥ) it would be possible to read vīro 'nājanitoḥ. Cf. for the Infinitive in -toḥ with privative a-(an-) PB. 16. 15. 9 = 19. 9. 5 īśvaro yajamāno

'pratiṣṭhātoḥ; AB. 3. 18. 11 īśvaraḥ parjanya 'varṣtoḥ; 3. 48. 8 īśvaro hāsya vitte devā arantoḥ.

Desiderative Imperfect 3 s. prājijaniṣata—1. 357 prajāpatiḥ prājijaniṣata, sa tapo 'tapyata, sa aikṣata : hantānu pratiṣṭhām janaye, tato yāḥ prajāḥ srakṣye (all mss. sṛkṣye) tā (mss. tām) etad eva pratiṣṭhāsyanti nāpratiṣṭhāś carantiḥ pradarpīṣyanta iti.

Causative Present Imperative in -tāt with function of 2 s. (Whitney § 1043 d) prajanayatāt—3. 354 = 356 tām abravīt saṃbhavañś : chandāñsi tvaṃ prajanayatāt stomān ahaṃ prajānayıṣyāmi.

Causative Future 1 s. prajānayıṣyāmi 3. 354 = 356 (s. just above).

Causative Periphrastic Perfect 3 s. prajānayām cakāra—1. 6 (immediately following Caland, Auswahl § 2) atho haiṣu savitaiva dyumnas, savitā vai prajāpatiḥ prajāpatir viśve devāḥ, prajāpatāv evāsya tad viśveṣu deveṣu hutam bhavati, tad etat prajāpatyam yad agnihotram, atha yad etat prātaḥ prabhāty etasmin vai dyumne prajāpatiḥ prajāḥ (var. lect. prajāṃ) prajānayām cakāra.

√ji: Desiderative Present 3 s. jigīṣati—1. 235 kṛtena taj jayati yaj jigīṣati; with a play on kṛta cf. PB. 16. 9. 4; 16. 16. 3. Optative 3 s. ujjigīṣet—1. 344 tam evojjigīṣet.

Participle Middle nom. s. vijigīṣamāṇaḥ and loc. s. vijigīṣamāṇe 12. 139 tasmād rājani vijigīṣamāṇe viśaḥ pradānam ichante, tasmād u rājā vijigīṣamāṇo viśa eva pradānam prayachati; note the dat. s. viśe parallel to the nom. pl. viśaḥ.

√ji with anapajayam—3. 254 tena haitena sāmṇā mahad evānapajayam jayati; cf. besides ŚB. 1. 2. 4. 9 (= Kāṇva rec. 2. 2. 2. 6); 3. 4. 2. 8 quoted in PW. also TS. 1. 7. 5. 4 (bis); 5. 2. 1. 1 (bis); TB. 1. 5. 2. 4 (bis); 3. 1. 5. 5 (ter); MS. 3. 2. 1 (15, 9 and 10 where the mss. both times read anapajanyam); PB. 11. 10. 21 (bis); 20. 6. 1 (bis); 20. 8. 1 (bis); ŚB. 2. 3. 15. For mahaj jayati cf. ŚB. 1. 7. 3. 15; 1. 8. 1. 37; 1. 9. 1. 10; 4. 3.

4. 19; 20.

√jī (jyā): Present Optative 3 s. jiniyāt—2. 196-197 pañca saṁbhāryā nānādevatyā bhavanti, pañcānām ha vai puruṣāṇām rājyāyābhiṣicyamāno 'bhiṣicyate : rājñe rājanyāya sūtāya gramāṇye śūdrāya dāsāyo (the ms. dāsāyo), 'd atas trivṛtaṁ stomaṁ haranty ud āgneyiṁ (the ms. °yī) saṁbhāryābhyas, tasmād brāhmaṇyo rājanyasyājyeyo (the ms. °jyeyā) 'māryo 'daṇḍyo 'ghātyo, yadā trivṛtaṁ stomaṁ kuryur ud (so the ms.; but ud should be omitted) āgneyiṁ saṁbhāryāsv abrahmajya (the ms. abrahmantya) eva rājanyo brāhmaṇāñ jiniyāt... 197 tad āhur : naitad rājanyo vedayeta, yathā vai śreṣṭhī kāmāyate tathā karoti, yas sa brūyāt : trivṛtaṁ eva stomaṁ kurutaḥ āgneyiṁ (the ms. °yī) saṁbhāryāsv ity abrahmajya eva rājanyo brāhmaṇāñ jiniyāt...tad u vā āhur : ya evaitad rājanyo vedayeta tam evābrahmajyo (the ms. °jye) jiniyāt. For the saṁbhāryā verses (i. e. 'verses taken from different parts of the Veda') cf. Caland, PB. translation, Introduction p. XV; PB. 11. 1. 5; 16. 5. 11; 18. 8. 8. For the beginning cf. PB. 18. 10. 8 yat trivṛtaṁ abhiṣecanīye kuryur brahma kṣatrāyāpidadhur, yat trivṛtaṁ uddharanti brahma tat kṣatrād uddharanti, tasmād bharatām pratidaṇḍā brāhmaṇā, na hi taṁ (Caland emends to te; but taṁ may well be construed with the following trivṛtaṁ) trivṛtaṁ abhiṣecanīye kurvanti. According to JB. the trivṛt-stoma and the verse addressed to Agni should be omitted at the abhiṣecanīya-ceremony, else even a king who does not usually oppress the Brāhmaṇas (abrahmajya) will oppress them; but the end of 197 is not clear to me. Note the Imperfect 3 s. samajinot at JB. 2. 249 (Caland, Auswahl § 149, p. 187, line 10 from bottom) indro vai marutaḥ samajinot svām viśaṁ somāya rājñe pratiprocyā against ajināt of PB. 21. 1. 1 indro marutaḥ sahasram ajināt svām viśaṁ somāya rājñe procyā (in JB. also instead of marutaḥ samajinot the text should read marutas sahasram ajinot). JB. ajinot after the nu-class is supported by the following tadanukṛtidam apy etarhi rājñe prati-

procya viśam jinvanti against PB. tasmād rājñe procya viśam jinanti.

Future. The normal Future of √jī (jyā) is jyāsyati : K. 26. 9 (134, 8) = Kap. 41. 7 (244, 10) jyāsyanti; ŚB. 10. 5. 5. 8 sarvajyāniṃ jyāsyate (with passive function). But JB. has four times a Future stem jyeṣya - viz. 1. 107 (Caland, Auswahl § 16, p. 23 line 5) jyeṣyāmi (so all mss., Caland emends to jeṣyāmi and does not note the mss. reading); 1. 125 (JAOS. 28, p. 82 lines 15 and 18, and p. 83 line 6) jyeṣyanti. Similarly a majority of the mss. at AV. 5. 20. 1 read jyeṣyān. ApŚS. 5. 20. 1 vijināti in the sense of 'he wins' shows a semantic contamination of the roots jī and jī (jyā), and cf. Caland on Kauś. 17. 18 (Altindisches Zauberritual, Verhandelingen d. Konink. Ak. van Wet. te Amsterdam, Afdeeling Letterkunde, Nieuwe Reeks, Deel III, no. 2, p. 40 note 6); this may have led to a formal contamination : jyeṣyati a blend of jeṣyati and jyāsyati.

√jīva : Perfect 3 s. jijīva—2. 156 taṃ ha jīvety ūcus, sa jijīva.—3. 177 jyok tu haiva jijīva.

√jṛ (jur) 'waste away' : Present 3 pl. jīryanti and Past Participle loc. s. jīrñe—3. 145 = 155 jīryantiva vāvā etat pṛṣṭhāni yadā ṣaṣṭham ahar āgachanti, na vai jīrñe retaḥ pariśiṣyate, tad yad vāravantiyaṃ (sc. sāma) pṛṣṭham bhavaty uttareṣāṃ eva yajñakratūnāṃ prajātyai.

√jñā : Desiderative Present 3 pl. jijñāsante—2. 1 vāg eṣā yat pṛṣṭhāni, tāṃ etāṃ viprayuñjate tāṃ viharanti, sā prathamam ahaḥ prāpya rathantaraṃ bhavatiyaṃ pṛthivī, vāg vai rathantaraṃ, saiṣā vadati, sā dvitiyam ahaḥ prāpya bṛhati bhavati, yām imāṃ śreṣṭhī vācaṃ vadatī : 'ty avocad iti, sā hi dūrāc chrūyate,..., sā caturtham ahaḥ prāpya virāḍ bhavati tūṣṇīmniṣadyam, etad dha vai vairājyaṃ vāco yat tūṣṇīmniṣadyaṃ yām imāṃ śreṣṭhinas tūṣṇīm āsinasyaiva jijñāsante. What is the exact meaning of tūṣṇīmniṣadya 'the silent sitting' ?

√tap : S-Aorist 2 s. Injunctive pratyātāpsih and Future

1 s. Subjunctive prati ... ātapsyāni—3. 367 tam abravīn : mā mā tvam pratyātapsīr iti, nety abravīt praty eva tvātapsyānīti. There is no other instance of the Aorist with short ā, and it may be an error. For the Future Subjunctive (Whitney §938) s. above under √ās, Future Subjunct. 1 dual āsiṣyāvahai 2. 230.

√tam : Present 3 s. tāmyati; Optat. 3 pl. tāmyeyuh; Participle nom. s. masc. atāmyan; Imperfect 3 pl. atāmyan; Infinitive in -toḥ, tamitoḥ—2. 79 prajāpatiḥ prajā sṛjata (the ms. sṛta), tā (ms. om. tā) asya sṛṣṭā atāmyan, so 'kāmayata : na ma imāḥ prajāś tāmyeyur iti, sa etat (sc. ātiṣādiyam) sāmāpaśyat, tenainā abhyamṛṣat, tās samānan,..., tasmād u haitasya sāmna ā tamitor nidhanam upeyāt sarvasyāyūṣo 'varuddhyai, tad āhur : atāmyann (the ms. atāmyany) evopeyād, yadā (the ms. yatā) vai tāmyaty atha mriyate, tasmād atāmyann (the ms. atāmyany) evopeyād iti. Cf. PB. 12. 11. 15 ātiṣādiyaṃ bhavati | āyur vā ātiṣādiyam āyūṣo 'varuddhyai | ā tamitor nidhanam upayanty, āyur eva sarvam āpnuvanti.

√tāy : To this questionable root of which only VS. 39.5 śarasi tāyyamāne (Passive Participle) and Bh. P. 8. 13. 35 vitāyitā (Periphrastic Future 3 s., cf. F. J. Meier, Zeitsch. f. Indologie und Iranistik 8, p. 55) are quotable, belongs a Periphrastic Perfect JB. 3.177 anusamṭāyāyāṃ (so the ms.) cakre (see above under √chid, S-Aorist 3 s. achaitṣit). The form calls for emendation : Whitney, Roots etc. p. 62 suggests anusamṭāyāṃ cakre; or emend to Causative anusamṭāyāyā cakre ?

√trp : Causative Present Imperative in -tāt with the function of a 2 s. tarpayatāt 3. 311 (s. below under √dhyā). Desiderative of Causative Imperfect 3 pl. atitarpayiṣan—3. 312 vāg vai yajñam sasṛjānā sāśanāyat (the ms. sāmānyat) sāpipāsat, tām devā arvāg yajñāhutyā (the ms. °hutyā) 'titarpayiṣaṅs, tām nātarpayāṅs, tām arvāk somāhutihaviryajñair (? , the ms. arvāk somāhutirhaviyajñair) atitarpayiṣaṅs, tām naivātarpayāṅs (the ms. naivātarpayiṣaṅs), ta etaṃ vyūḍha-

chandasadvādaśāhaṃ yajñam apaśyañs, tam āharañs, tenā-yajanta, tata enāṃ chandāñsi bhūtām prārjan. On the vyūḍhadvādaśāha cf. Caland's note 1 on PB. 10. 5. 13.

√tvar: Present 3 s. saṃtvarati—3. 71 tasmād asāv āditya ā ca parā ca saṃtvarati.

√dakṣ: Causative Present—3 pl. dakṣayanti—3.66 pava-
sva dakṣasādhana (SV. 1. 474 = RV. 9. 25. 1) iti mādhyaṇḍīnasya
pavamānasya dakṣavatīr gāyatriyo bhavanty, ahar evaitābhir
dakṣayanti chandāñsi dakṣayanti.—3. 219 dakṣo devānām anu-
mādyo nṛbhir (SV. 1. 558 = RV. 9. 76. 1) iti chandāñsy evaitad
dakṣayanti.—3 pl. saṃdakṣayanti, 3. 192 atha dakṣoṇidhanam
(sc. sāmā, the ms. here and below reads dakṣoṇidhanam instead
of dakṣaṇidhanam), vibhraṣtam ivaitad ahar yat saptamaṃ,
tad dakṣoṇidhanenaiva saṃdakṣayanti, prajāpatiḥ prajā asṛj-
ata, tā aprāṇā asṛjata, so 'kāmayata: prāṇavatīr ma imāḥ pra-
jās syur iti, sa etat sāmāpaśyat, tenainā dakṣāyā ity evābhy-
amṛśat, prāṇā vai dakṣāḥ, prāṇān evāsu tad adadhāt, prāṇān
evātmañs ca yajamāne ca dadhāti ya evaṃ veda. Cf. PB. 14.
5. 12-13; dakṣāyā is the nidhana of the sāmā, cf. Caland's
note 1 on PB. 14. 5. 12.

√das: Imperfect 3 pl. upādasyan—3. 220 kāṇvāyanānām
sattram āsinānām paśava upādasyañs, te 'kāmayantā: 'va
paśūn rundhīmahīti, sa etan (sc. naipātitham) nepātithiḥ kāṇvas
sāmāpaśyat (the ms. saṃpaśyat). tenāstuta, tato vai te (the ms.
te sa) paśūn avārundhata, tad etat paśavyaṃ sāmā, 'va paśūn
runddhe bahupaśur bhavati ya evaṃ veda, yad u nepātithiḥ
kāṇvo 'paśyat tasmān naipātitham ity ākhyāyate. The pro-
per name Nepātithi Kāṇva apparently only here.—3. 225
ṛṣiṇām vai sattram āsinānām paśava upādasyañs (the ms. pu-
pādasyañs), te 'kāmayantā: 'va paśūn rundhīmahīti, te hocur:
etāgnim eva paśūn yācāma, sa vāva paśūnām īse, sa vai naḥ
paśūn pradāsyatīti, ta etat (sc. pramañhiṣṭhīyam) sāmāpaśyañs,
tenainam astuvan: pra mañhiṣṭhāya gāyata ṛtāvne bṛhate'suk-
raśociṣa upastutāso agnaya (SV. 1. 107 = RV. 8. 103. 8) iti, tān

abravīt: kiṃkāmās stheti (the ms. steti), paśukāmā ity abruvañs, tebhya etenaiva sāmna paśūn prāyachat. te (the ms. paśūn prāścitye) 'bruvan: pramañhiṣṭho vai no 'bhūd iti, tad eva pramañhiṣṭhiyasya pramañhiṣṭhiyatvaṃ, pramañhiṣṭho (the ms. prahiṣṭo) hāsmā eṣa bhavaty, ava paśūn runddhe bahupaśur bhavati ya evaṃ veda. For the construction of √das+upa with the genitive of the person who is in want cf. K. 27. 9 (149, 20) yad vai 'putrasyopadasyati pitaraṃ sa upadhāvati and the mantras: kurvato me mopadasat TS. 1. 6. 3. 3 etc.; dadato me mopadasat MS. 1. 4. 12 (62, 6) etc.; pūrṇaṃ me mopadasat AG. 2. 2. 3.

Past Participle loc. pl. fem. upadastāsu—1. 198 yad anuṣṭupsu stuvanti yathā kumbhyāsūpadastāsu mahodadhīn upadhāvet (var. lect. upadhāvayet) tādrk tat. With kumbhyāsu should be supplied apsu (cf. ĀpŚS. 11. 20. 11; TS. 6. 4. 2. 2): 'They sing the laud on anuṣṭubh-verses; that is as if one were to resort to great water reservoirs (?) when the water in the jars (tanks?) has been exhausted'. Anupadasta is found in the mantras: dyaur darvir akṣitāparimitānupadastā sā yathā dyaur darvir akṣitāparimitānupadastaiva pratatāmahasyeyaṃ darvir akṣitāparimitānupadastā Kauś 88. 8, and yathādityo 'kṣito 'nupadasta evaṃ mahyaṃ prapitāmahāyākṣito 'nupadasta (HG. °staḥ) svadhā bhava (HG. bhavatām) ApMB. 2. 19. 16; HG. 2. 13. 1. For mahodadhi the PW. gives only post-Vedic references.

Causative Present 3 pl. upadāsayanti—1. 353 mārjayitvā camasaṃ yenādhvaryur graheṇa pratiṣṭheta tasya lipseta, prāṇaṃ vā etasyopadāsayanti yasya camasaṃ upadāsayanti, prāṇo vai grahaḥ, prāṇenaivainaṃ tat samardhayati. Cf. TB. 2. 3. 2. 2 prāṇān evāsyopadāsayati = ĀpŚS. 14. 15. 1.

√dah: Future 3 s. pradhakṣyati—1. 169-170 sa hy anto (so the mss.) 'gnir vaiśvānaraḥ prajā abhyudatiṣṭhat, sa idaṃ sarvaṃ prātapat, tasya devāḥ pradāhād abibhayus, te 'bruvan: sarvaṃ vā ayam idaṃ pradhakṣyaty, etāsya haro 'perayāmeti,

tasya haro 'pairayan. For $\sqrt{\text{sthā}} + \text{abhi-ud}$ with hostile intent cf. GB. 2. 4. 11 *kaś cāhaṃ cemān asurān abhyutthāsyāmahe*.—3 pl. *pradhakṣyanti*, 3. 143 *śakvāryo vā idaṃ tejasā prātapaṅs, tejasā nābhimṛṣyā āsaṅs, tāsāṃ devāḥ pradāhād abibhayus, te 'bruvan: sarvaṃ vā idaṃ imāḥ pradhakṣyanti* (the ms. *pradhakṣant*), *etedam āsām śamayāmeti*.

Infinitive in *-toḥ, pradagdhoḥ*—3. 154 *agnir vā eṣa vaiśvānaro yat pṛṣṭhyaṣ ṣaḍaha, ṛtavo vai pṛṣṭhāni, saṃvatsara ṛtavas, saṃvatsaro 'gnir vaiśvānaras, so 'śānta īśvaraḥ pradagdhoḥ, tad yad vāravantīyaṃ pṛṣṭhaṃ bhavaty agner eva vaiśvānarasya śāntīyā apradāhāya*. For *īśvaraḥ pradagdhoḥ* cf. ŚB. 12. 5. 1. *I5 sa hainam īśvaraḥ saputraṃ sapaśuṃ pradagdhoḥ* (parallel to *samattoḥ* in the preceding and *abhimantoḥ* in the following paragraph); but TS. and TB. have the Infinitive *pradahāḥ* with *īśvara*: TS. 1. 7. 6. 6; 2. 1. 1. 1 = TB. 1. 3. 1. 4; 6; TS. 3. 4. 9. 7; 5. 4. 4. 3; 5. 5. 1. 6; TB. 3. 2. 8. 5, and similarly *nirdahaḥ* with *īśvara* ŚB. 12. 4. 3. 4; K. 6. 3 (52, 11) = Kap. 4. 2 (39, 14, according to Raghu Vīra's emendation); K. 31. 7 (8, 10; the Kap. parallel is wanting); MS. 4. 1. 9 (11, 11); PB. 2. 17. 3.

$\sqrt{\text{dā}}$ 'give': Desiderative Present 3 s. *ditsati*—1. 266 *gāyatram vai prātassavanaṃ, traiṣṭubhaṃ mādhyandinaṃ savanaṃ, jāgataṃ tṛtīyasavanaṃ, tad evānuṣṭub anvāyattā, sa yad gāyatram sat prātassavanaṃ sarvaṃ eva gāyatram gāyati brāhmaṇa eva taṃ kevalam uddhāram uddharati, so 'sya brāhmaṇaḥ kevala uddhāra uddhṛto bhavaty, atha yat traiṣṭubhaṃ san mādhyandinaṃ savanaṃ gāyatrenaivānupratipadyate* (var. lect. \circ padyante) *brāhmaṇam eva tat kṣatriyasya sve 'nvābhajati, so 'smāi ditsati śraddhayā karmaṇopacāreṇa, yadā vai kṣatriyaṃ śraddhā* (var. lect. *śraddhayā*) *vindati brāhmaṇam vāva sa tarhīchati, so 'smāi dadāty, atha yaj jāgataṃ sat tṛtīyasavanaṃ gāyatrenaivānupratipadyate* (var. lect. \circ nuprapadyante) *brāhmaṇam eva tad vaiśyasya sve 'nvābhajati, so 'smāi ditsati śraddhayā karmaṇopacāreṇa, yadā vaiśyaṃ śraddhā vindati*

brāhmaṇaṃ vāva sa tarhīchati, so 'smai dadāti, tad evānuṣṭubh anvāyattā, 'tha yad anuṣṭubhaṃ gāyaty, ānuṣṭubho vai śūdro brāhmaṇam eva tac chūdrasya sve 'nvābhajati, so 'smai ditsati śraddhayā karmaṇopacāreṇa, yadā vai śūdraṃ śraddhā vindati brāhmaṇaṃ vāva sa tarhīchati, so 'smai dadāti. On the construction of anvāyatta with locative or accusative cf. my Syntax of Cases I § 59, Ex. 101, Rem. p. 173. The phrase kṣatriyaṃ (also vaiśyaṃ and śūdraṃ) śraddhā vindati is noteworthy. Contrast with it PB. 12. 11. 25 vatsaprīr bhālandanaḥ śraddhām nāvindata...sa śraddhām avindata...vindate śraddhām and TB. 3. 11. 8. 1 taṃ (sc. naciketasam) ha kumāraṃ santaṃ...śraddhāviveśa. √vid 'find' with the accusative object of a person and an abstract noun as subject occurs elsewhere only in those phrases where the abstract noun signifies something disagreeable, thus ŚB. 1. 2. 5. 24 tato 'śraddhā manuṣyān viveda (= Kāṇva rec. 2. 2. 3. 21 tan nu vai manuṣyān aśraddhā viveda); 1. 2. 5. 25 aśraddhā vai manuṣyān avidat (= Kāṇva rec. 2. 2. 3. 22); 14. 9. 4. 12 yasya jāyām ārtavaṃ vindet; 3. 1. 1. 10 yady enaṃ śūdreṇa saṃvādo vindet; 3. 2. 2. 15 (bis) yadi dikṣitam ārtir vindet; 12. 7. 1. 10 tam imaṃ pāpmāvidat; 3. 2. 1. 10 aṅgirasō ha vai dikṣitān abalyam avindat; 3. 6. 1. 29 yaṃ dikṣitānām abalyam vindet; AB. 6. 26. 8 taṃ yadi darpa eva vindet; TB. 3. 9. 17. 1 yady aśvam upatapad vindet; ŚB. 3. 4. 2. 1 = 3. 4. 3. 1 tānt samad avindat; 3. 4. 3. 12 atra vā enānt samad avindat; 4. 6. 8. 12 samad dhainān vindati,...,api ha tam ardhaṃ samad vindati; TB. 3. 9. 15. 1 loke-loka enaṃ (sc. yajamānam) mṛtyur vindet.—The Vādhūla Sūtra (Caland, Acta Orientalia vi, p. 133 [No. 28 a]) gives an interesting explanation for the fact that the tṛtīyasavana is euphemistically so called: eteṣām (i. e. śarad, hemantaḥ, śīśiraḥ, avāchannāparapakṣaḥ, aparāhṇaḥ and rātriḥ) u ha vāva paricakṣā, prātaḥsavanaṃ mādhyandinaṃ savanaṃ nāparāhṇe savanaṃ nāma, tṛtīyasavanam ity evodācakṣata.—3 s. Middle āditsate, 1. 265 gāyatraṃ vai

prātassavanam, trīṣṭubham mādhyandinam savanam, jāgataṃ trīṭiyasavanam, tad evānuṣṭub anvāyattā, sa yad gāyatre sati prātassavane gāyatrīm gāyati brahma vai gāyatrī brahmaiva tad brāhmaṇasya sve 'nvābhajati, so 'syāditsata upajihīrṣate, yat trīṣṭubham gāyati kṣatram vai trīṣṭup kṣatriyam eva tad brāhmaṇasya sve 'nvābhajati, so 'syāditsata upajihīrṣate...,yaj jagatīm gāyati viḍ vai jagatī vaiśyam eva tad brāhmaṇasya sve 'nvābhajati, so 'syāditsata upajihīrṣate..., tad evānuṣṭub anvāyattā. 'tha yad anuṣṭubham gāyaty ānuṣṭubho vai śūdraś śūdrām eva tad brāhmaṇasya sve 'nvābhajati. so 'syāditsata upajihīrṣate.

√dī 'shine': Perfect 3 s. didāya (with present function)—3. 6 = 3. 309 gāyatramukho vai prathamā tryahas (so the ms. in both places), tasmād ayam agnir asmiñ loka (3. 6 om. asmiñ loka) ūrdhvo didāya, gāyatramadhyo dviṭiyas triyahas (so the ms. in both places), tasmād ayam vāyur asminn antarikṣe (3. 6 vāyus and om. asminn antarikṣe) tiryāñ pavate, gāyatrot-tamas trīṭiyas triyahas (so the ms. in both places), tasmād asāv ādityo divas (3. 6 ādityas and om. divas) tapati. For tryahas :: triyahas cf. Oertel, Sitzungsberichte d. Bayerischen Akad. d. Wiss. 1934, No. 6, p. 38 § 24. And cf. above under √il.

√dikṣ: Present Imperative 2 pl. dikṣadhvam—3. 3 te mā-sās ca rtavaś cābruvan: yena naḥ pitā prajāpatir yajñeneṣṭvārātsīt tena yajāmahā iti, te tam āharanta, sa prajāpatir aikṣata: yadi vā idam ime samāpayanti yathā vā aham idam asmy (the mss. asty) evam ime tarhi bhavantiti, tān abravīn: mayaiva gṛhapatinā dikṣadhvam (var. lect. dhīkṣadhyam) iti, taṃ vai tvāsmābhir ācakṣāntā (var. lect. ācakṣannā) ity abruvan, mayā yuṣmān iti, tasmān māsaś ca rtubhīś ca saṃvatsaram ācakṣate saṃvatsareṇa rtūnś ca māsañś ca, tasmāt putreṇa pitaram ācakṣate pitrā putrān. Cf. for the end ŚB. 6. 1. 2. 13.

Future 1 s. dikṣiṣye—2. 42 gobalam ha vārṣṇam śāṭyāyanir uvāca: pitṛmān asi bhagavaḥ pitāmahān (so the mss.; Ca-

land, *Auswahl*, p. 305 last line from bottom emends to *pitāmahavān*) *saṃvatsarāya dīkṣiṣye*, 'nu mā śādhīti. Cf. for the end JB. 2. 55 (*Caland, Auswahl* § 125, p. 138 last line from bottom) *saṃvatsarāya dīkṣiṣye*; 2. 56 (*Caland, Auswahl* § 125, p. 139, 11) *saṃvatsarāya dīkṣiṣye bhagavo 'nu naḥ śādhīti*.—Future Participle *dīkṣiṣyamāṇaḥ*, 2. 52 *ta ete ṣaḍ ṛtavaṣ ṣaḍ dīśas*, *ta eta ṛtavo digbhir mithunā: vasanteneyam prācī diṅ mithunā grīṣmeṇeyam varṣābhir iyam śaradeyam hemantenā-sau* (so the mss.) *śiśireṇeyam*, *tad yathā patiṃ jāyā animeṣam* (var. lect. *agnimeṣam*) *ikṣerann evam evainā evaṃvidam dīkṣamāṇam* (the mss. *dīkṣamāṇām*) *ikṣante*, *tad yad digbhir ikṣitas tasmād dīkṣitas*, *sa dīkṣiṣyamāṇa* (var. lect. *dīkṣiṣyamāṇa*) *ādityam upatiṣṭheta: tvam devatā dīkṣitāsi*, *sā dīkṣamāṇasya teja indriyam vīryam yaśa ādas* (the mss. *ādat*), *sā* (the mss. *se* and so) *mā me teja indriyam vīryam yaśa ādithās*, *tava dīkṣām anudīkṣa iti*.

√*duh*: Present 3 s. *duhe*—1. 30 *tebhyo gāyatrī vasubhyo devebhya ekaikenākṣareṇa kāmān nikāmān duha*, *evam asmai juhvate duhe*, and so in the parallels 1. 31 *tebhya uṣṇig bhṛgvaṅgirobhyo devebhya ekaik^o...duhe*; 1. 32 *tebhyo 'nuṣṭub viśvebhyo devebhya ekaik^o...duhe*; 1. 33 *tebhyo bṛhatī sādhyebhyo devebhya ekaik^o...duhe*; 1. 34 *tebhyaḥ paṅktir marudbhyo devebhya ekaik^o...duhe*; 1. 35 *tebhyas triṣṭub rudrebhyo devebhya ekaik^o...duhe*; 1. 36 *tebhyo jagaty ādityebhyo devebhya ekaik^o...duhe*.—1. 38 *tad vai tad agnihotraṃ dvādaśāham eva pūrve manuṣyā juhavāṃ cakrus*, *tasmāt teṣāṃ duhe dhenur vahaty anaḍvān ādhanapratihito 'śvo 'śvatara upatiṣṭhaty adhikakṣyo hastī vahati*.—1. 328 *sa yathā dhenuṃ vatsenopasṛjya prattāṃ* (the mss. *pratnām*) *duhītaivam evaitena gītena rathantaram duhe*. On this method of milking and the technical meaning of *prattā* cf. *Caland, WZKM*. 26, p. 121, and his note on *PB*. 13. 9. 17; further *ŚB*. 4. 2. 4. 22; 12. 9. 2. 11; *TS*. 1. 7. 1. 2-3; 2. 3. 6. 2; 5. 4. 9. 3; *MS*. 1. 6. 9 (101, 16); 2. 2. 13 (26, 1); 2. 5. 4 (52, 4 and 53, 1); 3. 1. 7 (9, 5); 3. 3. 9 (42,

5); 4. 1. 3 (4, 18); 4. 2. 2 (24, 1); K. 21. 9 (49, 9); 31. 2 (3, 3) = Kap. 47. 2 (285, 21); JUB. 2. 13. 3; Jaiminiya ŚS. ed. Gaastra p. 30, 2 and her notes 9 and 12 on p. 35; JB. 1. 19 vāg vā agnihotrī, tasyai mana eva vatso, manasā vai vācam prattām duhre, vatsena vai mātaram prattām duhre.—2. 215 dyaur vā diśo duhe.—Present 3 pl. duhre, 1. 19 manasā vai vācam prattām duhre, vatsena vai mātaram prattām duhre.—2. 215 diśo ha vai divam duhre.—3. 328 eṣa vāva svargo loko yad daśamam ahas, tac caturviṅśam bhavati, tato yā viṅśatir virāt sā, 'tha yās catasras tad eva bradhnasya viṣṭapam, tasminn etad devīs sarvān kāmān duhre.—3. 378 sarve hāsmāi vedās sarve devās sarve lokāḥ kāmān duhre. Present Optative 3 s. duhita (s. above 1. 328).

√dr 'burst': Passive Present 3 s. dīryate, and Optat. 3 s. dīryeta—1. 352 yadi prātassavane kalaśo dīryeta: viśvet tā viṣṇur ābharad (RV. 8. 77. 10, not in SV.) iti vaiṣṇavīr bṛhatīr mādhyandine (so the mss.) kuryur, yadi mādhyandine savane kalaśo dīryeta: pavasva vājasātaya (SV. 2. 366 = RV. 9. 43. 6) iti vaiṣṇavīr anuṣṭubha ārbhave pavamāne kuryur, yadi ṛṭṭīyasavane kalaśo dīryetokthyam kṛtvā: yat somam indra viṣṇava (var. lect. vaiṣṇava; SV. 1. 384 = RV. 8. 12. 16 where viṣṇavi) ity etāsu brahmasāma kuryuś, chidram vā etad yajñasya yataḥ kalaśo dīryate, tad viṣṇunaiva yajñenopayachanti, tad dhyasya sadevam. The substitution in the mantra SV. 1. 384 of viṣṇave for viṣṇavi is noteworthy.

√dr 'heed': S-Aorist Injunctive 2 pl. ādrḍhvam—2. 396 te yatra svargaṃ lokam āyañs tad vidhātā putrān abravīn: mā yūyam ādrḍhvam (the ms. ādaḍhvam), ihaivāham yuṣmān vidhāsyāmīti. Cf. ŚB. 3. 8. 3. 28 maitad ādrḍhvam (Whitney § 881b).

Gerund anādṛtya—2. 386 tad .u hovāca śātyāyanir anādṛtya bhāllabeyasya vadanam.

√drp: Future 3 pl. pradarpīsyanti 1. 357 (see above under √jan Desiderative). But ŚB. 3. 2. 1. 9 drapsyati (Whit-

ney § 935b and 936d).

√dṛś : Perfect Middle 3 pl. anusaṃdadṛśire—3. 309 eta-
bhir vai vijitibhir viviktibhir vijitā viviktā ime lokā yathāya-
thaṃ, yasmād ete samāne yajñakratau santo 'tha nānā bhavanti
tasmād dha vai devāḥ pitaro manuṣyās samāne loke santo
'nusaṃdadṛśira (the ms. °dadarśira), etābhir ha vijitibhir vivikti-
bhir vijitā viviktā yathāyatham. Cf. PB. 12. 2. 7 sam iva vā
ime lokā dadṛśire.

Root Aorist 1 pl. adṛśma and 3 pl. adṛśan—2. 259 prajā-
patir vāvedam agra āsīt, so 'kāmayata : bahur syāṃ prajā-
yeya bhūmānaṃ gacheyam iti, so 'śocat, so 'tapyata, taṃ
śocantaṃ tapyamānaṃ prāṇā (the ms. prāṇo) abhyavadan : va-
yaṃ (the ms. vaṃ) vā imaṃ yajñam adṛśma tena tvayā jayā-
meti, so 'bravit : taṃ katham adrāṣṭa (the ms. adraṃṣṭa), ka-
tamam adrāṣṭeti, te 'bruvann : āśrāvayā, 'stu śrauṣad, yajaye
yajāmahe, vaṣad ity etam adṛśmeti (the ms. adṛgmeti), so
'ved : adṛśan vā iti, yat pañcāsan pāñkto yajñas, tenāved :
adṛśan vā iti, teṣāṃ u yat pañcānāṃ satāṃ saptadaśākṣarāṇy
āsan saptadaśaḥ prajāpatiḥ prajāpatyo (the ms. prāj°) yajñas,
tenāved : adṛśan vāveti.—2. 288 athaiṣa viśvajyotir, devā vā
akāmayanta : sarva eva jyotir iva (the ms. iti va) syāmeti, ta
etaṃ catūrātraṃ yajñam apaśyañs, tam āharañs, tenāyajay-
anta (so the ms.), tato vai te sarva eva jyotir ivāsañs, tasmād
yaṃ vy etarhi devānāṃ paśyanti : jyotir ivādṛśmevety (read
ivādṛśmety?) āhuḥ. adṛśan also at JB. 3. 188 (Caland, Auswahl
§ 136, p. 158, 27) and TS. 7. 2. 8. 2; 3; 5, but AB. 7. 17. 3 in
a śloka adarśuḥ where the ŚŚS. parallel reads adrākṣuḥ. A 1
pl. adarśma with radical guṇa at TS. 3. 2. 5. 4 in mantra (Whit-
ney § 832a).

S-Aorist 2 pl. adrāṣṭa 2. 259 (see above under Root Aorist).
Also at JB. 3. 121 (Caland, Auswahl § 186, p. 251 line 2 from
bottom).

Desiderative Present 3 pl. didṛkṣante; Optative 3 s. didṛ-
kṣeta; Participle nom. pl. didṛkṣamāṇāḥ—1. 249 ya evaṃ pūr-

vāhṇe didṛkṣante te 'parāhṇe didṛkṣante,..., tad evaitat prajā abhiparivārya (? , the mss. abhiparivāryya and abhicarivāryya, cf. below) didṛkṣamāṇās tiṣṭhanti, tasmād bahiṣpavamāne ye ca vijānanti ye ca na te sarve 'nīśānā abhiparivārya (? , all the mss. abhiparivāryya, cf. above) didṛkṣamāṇās tiṣṭhanti. The passage is not clear to me; anīśāna also at Ait. Ār. 2. 1. 5 (104, 12 ed. Keith) anīśānāni ha vā asmai bhūtāni balini haranti ya evaṃ veda.— 1. 167 ya ātmānaṃ na paripaśyed apētāsus sa syāt, tasmāt satyād apy ājyaṃ (var. lect. apāndhyaṃ) bhūya āniya pary evātmānaṃ didṛkṣeta (all the mss. didrakṣeta) sarvasyāyuso 'varuddhyai; cf. TS. 6. 6. 7. 2 ya ātmānaṃ na paripaśyed itāsuḥ syād, abhidadiṃ kṛtvāvekṣeta, tasmin hy ātmānaṃ paśyati, and ĀpŚS. 13. 14. 3.

√dyut : Present 3 s. vidyotate—3. 347 yad apsv antar vidyotate tat suvarṇam—3. 348 atha yo 'psv antar vidyotate... Imperfect 3 s. adyotata 3. 379 (s. below under A-Aorist). A-Aorist 3 s. adyutat—3. 379 tat (sc. antarikṣam) tapo 'tapyata, tat tapyamānam adyotata, vī (the ms. tavi) 'va vā idam adyutad iti, saiṣā vidyud abhavat.

Intensive Present Participle nom s. fem. davidyutati— 1. 93 davidyutatyā ruce (SV. 2. 4 = RV. 9. 64. 28) 'ti brahmavarca-sakāmaḥ pratipadam kurvīta, davidyutati vai gāyatrī, gāyatrī brahmavarca-sam.

Causative Present 3 s. dyotayati—1. 102 = 1. 260 = 1. 317 jagatiṃ gāyati, śrotraṃ vai jagati, tasyai catvāry akṣarāṇi dyotayati.—1. 102 = 1. 317 paṅktiṃ gāyaty, ṛtavo vai paṅktis, tasyai ṣaḍ akṣarāṇi dyotayati.—1. 260 = 1. 317 triṣṭubhaṃ gāyati, cakṣur vai triṣṭup, tasyai dve akṣare dyotayati, cf. ŚB. 2. 1. 13 = 2. 2. 10 tasyā (sc. ṛcaḥ) dve uttamārdhe 'kṣare dyotayati; 2. 1. 19 = 2. 2. 10 tasyāś (sc. ṛcaḥ) catvāry uttamārdhe 'kṣarāṇi dyotayati.

Optative 3 s. nirdyotayet—1. 337 dṛṇhyām (? , var. lect. druhyām) eva nirdyotayet, cf. nirdyotayati PB. 11. 2. 3; 11. 7. 3; 12. 2. 5; 9; 12. 8. 4; 13. 2. 8.

√dham (dhmā) : Past Participle loc. s. dhmāte—1. 10 tad yathā hiraṇye dhmāte na kaś cana nyaṅgaḥ pāpmā pariśiṣyata evaṃ haivāsmin na kaś cana nyaṅgaḥ pāpmā pariśiṣyate ya evaṃ vidvān agnihotraṃ juhōti. For nyaṅgaḥ pāpmā cf. JUB. 1. 45. 5; 2. 12. 1; 2; 3. 37. 7 pāpmā nyaṅgaḥ.

√dhā 'put' : Desiderative Present Optat. 3 s. nidhitset 2. 238) s. above under √kāñkṣ).

√dhū (dhū) : Present 3 s. dhūnoti—1. 1 upari tṛṇāni dhūnoti (so all mss.); but Present Participle nom. s. apradhūnvan and upadhūnvan—1. 330 tat (sc. rathantaram) pūrnamukhenā-pradhūnvan kṣipraṃ gāyec, chrīr eṣā yad rathantaraṃ, śriyam etad ātman dhatte, 'tho agnir eṣa yad rathantaram,..., yatra vā agnir upatiṣṭhamāno dahati dūra iva vai tatrauśadhayaḥ prajāyante, yatropadhūnvann eti kṣipraṃ tatrauśadhayaḥ prajāyante; and 3 pl. Middle avadhūnvate 3. 263 (s. below under √bhrañś).

√dhūrv : Imperfect 3 pl. adhūrvan—1. 318 etābhis tad devā asurān adhūrvan, yad adhūrvañs tasmād dhuro 'bhavan. Cf. ŚB. 2. 3. 4.

√dhr̥ : Perfect with Present function 3 s. dādhāra—3. 5 anuṣṭubham vāvaitām āsate yad dvādaśāhaṃ, dvātriṅśadakṣarānuṣṭup, catuṣpādāḥ (var. lect. °pādāḥ) paśavo, vāg anuṣṭub, vācā paśūn dādhāra, tasmāt paśavo vācā siddhā vācā hūtā yanti (so the ms., read hūtā āyanti). Cf. PB. 10. 3. 13 dvātriṅśadakṣarā vā eṣānuṣṭub, vāg anuṣṭup, catuṣpādāḥ paśavo, vācā paśūn dādhāra, tasmād vācā siddhā vācā hūtā āyanti, tasmād u nāma jānate; 23. 28. 3–8 dvātriṅśadakṣarānuṣṭup | vāg anuṣṭup | catuṣpādāḥ paśavaḥ | vācā paśūn dādhāra | etābhī rātrībhiḥ | tasmāt te vācā siddhā vācā hūtā āyanti; K. 34. 12 (45, 5) sā catuṣpadānuṣṭub, vāg anuṣṭub, vācy evaitat paśūn āpnoti, vācy evaitat paśūn āptvāvarunddhe, tasmād vācā paśavo nāma jānate, vācā siddhā nivartante; 34. 7 (40, 22) vacasāptvā paśūn avarundhate, vāci vā ete catvāraḥ paśavo : gaur aśvo 'jāvis, tasmād vācā hūtāḥ paśava udāyanti vācā siddhā

āvartante. For the beginning cf. PB. 10. 5. 8 anuṣṭubhaṃ vā etām annādyāya vyāvṛjyāsate yad etaṃ dvādaśāham.—3 dual dādhartuḥ, 2. 342 = 384 athaitau viśvajidabhijitāv abhitas stomaṇām vīryaṃ, vīryeṇa ha vā etau viśuvantaṃ dādhartuḥ (the ms. at 342 dādharttu, at 384 dādharttuḥ).

Intensive Present 3 s. dādharti 2. 36 (Whitney § 1007a, s. below under Causative of Intensive).

Causative of Intensive 3 s. dādhārayati (Whitney § 1025)—2. 36 tad etat pṛchanti: kiṃ tad divākīrtye 'han kriyate yena prajāḥ prajāyati yena ca prajā dādhārayati, sa brūyāt: prāṇasyaiva reto nirmitaṃ yad divākīrtyaṃ, prajānanaṃ jagatī, tena prajāḥ prajāyaty, atha yat prāṇo bhūtvā parāṇi cāvāraṇi ca dādharti (the ms. dādhātti) teno eva prajā dādhārayati.

√dhyā: Future Periphrastic 3 pl. abhidhyātāraḥ—3. 311 atha ha kabandha ātharvaṇe keśī dārbhya uvāsa, 'tha ha tarhi samūḍhāny eva chandānsy āsur na vyūḍhāni, tasmai ha kabandha ātharvaṇaḥ keśīne dārbhyāyaitaṃ vyūḍhachandasaṃ dvādaśāhaṃ provāca: trir eva gāyatrīm tarpayatāt tris triṣṭubhaṃ trir jagatiṃ, tavaiva prajāyā anye jīvitam abhidhyātāro na tava prajeti, tena heje, tato ha vā idam arvācīnaṃ vyūḍhāni chandānsi, tasmād anāḍhyānām api satām pañcālānām abhy evānye jīvitam dhyāyanti. For the vyūḍhachandasa dvādaśāha cf. Caland's note 1 on PB. 10. 5. 13. For abhidhyātāraḥ cf. JUB. 1. 39. 1 abhidhyātāsi 'thou wilt covet'. Kabandha Ātharvaṇa also at ŚB. 14. 6. 7. 1. uvāsa with the locat. of the person in whose house the pupil dwells is abbreviated from brahmacāryam uvāsa c. locat. of the teacher, cf. ŚB. 12. 2. 2. 13 protir ha kauśāmbeyaḥ...uddālaka āruṇau brahmacāryam uvāsa (= GB. 1. 4. 24, where the text is to be emended accordingly); 14. 8. 2. 1 prajāpatau pitari brahmacāryam uṣur devā manuṣyā asurāḥ. Where √vas does not refer to studentship gṛhe with the genitive of the host is used, thus AB. 7. 13. 1 tasya (sc. hariścandrasya) ha pravata-

nāradau gr̥ha ūṣatuḥ; TB. 1. 1. 4. 2 nāsyā brāhmaṇo 'nāśvān gr̥he vaset; TB. 3. 11. 8. 2-3 tasya (sc. mṛtyoḥ) sma tisro rātrir anāśvān gr̥he vasatāt, tasya ha tisro rātrir anāśvān gr̥ha uvāsa; TB. 2. 1. 2. 9 yasya vai dvau puṇyau gr̥he vasataḥ; ŚB. 13. 5. 4. 6 = AB. 8. 21. 14 marutaḥ pariveṣṭāro maruttasyā-vasan gr̥he; AB. 5. 9. 2 = GB. 2. 6. 10 na vai devā anyonyasya gr̥he vasanti na rtur ṛtor gr̥he vasati; but √vas with the locative plural of the people among whom one dwells: PB. 16. 6. 7 niṣādeṣu tisro (sc. rātriḥ) vasati; AB. 1. 28. 16 yā purā gandharveṣv avāksam (so with dental s, in a play with vāk 'speech'); ŚB. 14. 6. 7. 1 madreṣv avasāma patañcalasya kāpyasya gr̥heṣu yajñam adhiyānāḥ 'studying the sacrifice we dwelt among the Madras in the house of P. K.'; and likewise √vas with the locative of a person in the sense of 'cohabit' (German 'beiwohnen') ŚB. 11. 5. 1. 2; 5; K. 11. 3 (147, 2; 4; 5; 7; 8); MS. 2. 2. 7 (21, 5 where the parallel TS. 2. 3. 5. 1 uses √i+upa).

√nad: Intensive Present Participle acc. s. nānadyamānam (Whitney § 1017)—3. 80 nānadena (sc. sāmṇā) vā indro vṛtraṃ nānadyamānam ahañs, tan nānadasya nānadatvam, nānadyamānam evaitad dviṣantaṃ bhrātr̥vyaṃ hanti ya evaṃ veda. Cf. AB. 4. 2. 2 indro vai vṛtrāya vajram udayachat, tam asmai prāharat, tam abhyahanat, so 'bhihato vyanadat, yad vyanadat tan nānadaṃ sāmābhavat, tan nānadasya nānadatvam; PB. 12. 13. 4 indraḥ prajāpatim upādhāvad: vṛtraṃ hanāniti, tasmā etām anuṣṭubham apaharasam prāyachat, tayā nāstr̥ṇuta, yad astr̥to vyanadat tan nānadasya nānadatvam.

√nard: Present 3 s. anuninardati—1. 1 dhūmo 'nuni-nardati.

√nī: Conditional (Whitney § 940) 3 s. anayiṣyat (?) 1. 349—1. 138 yadi sāmī sattrād uttiṣṭheyur viśvajitātirātreṇa sarvapr̥ṣṭhena sarvavedasena yajeran, ṛtavo vai pr̥ṣṭhāni, samvatsara ṛtavas, tenaivaishām samvatsara āpto bhavaty,

atha yā dakṣiṇā dadāti tābhir atiprayuñjate (so the mss. here and below, the 3 s. would be expected, so PB. 9. 3. 2 tābhir atiprayuñkte), 'tho khalv āhur: ya evāyaṃ vaiśvānaraḥ prāyañīyo (the mss. °ñīyo) 'tirātras tenaiva yajerann ity, ahorātre vai parivartamāne saṃvatsaram āpnutas, tenaivaiṣāṃ saṃvatsara āpto bhavaty, atha yā dakṣiṇā dadāti tābhir atiprayuñjate (so the mss., see above), yady¹ ekasmin paryāye 'stute 'bhivyu- chet pañcadaśabhir hotre stuyuh pañcabhiḥ-pañcabhir itarebhyo, yadi dvayoḥ paryāyayor astutayor abhivyuched dhotre ca mairāvaruṇāya ca pūrve stuyur brahmaṇe cāchāvākāya cottare, yadi sarveṣu paryāyeṣv astuteṣv (var. lect. paryāyeṣu stuteṣv) abhivyuchet ṣaḍbhir hotre stuyus tiṣṭbhis-tiṣṭbhir itarebhyas sarvebhya, etad anyat kuryur ekādaśānyad, ekarcān upetyaindraṃ dvādaśaṃ sarvaṃ tṛcam, evaṃ hi cakre mauñjas sāhaśravasaḥ.—1. 349 tam u ha kapivano bhauvāyana uvāca: gavāyanibhir (? the mss. uvācāgavāyanībhir and uvāca gavāyanibhir) iva bata mahāsāhaśravaso (var. lect. mahāsāhasraśravaso) 'gād, unmadiṣṇur (the mss. madiṣṇur, urmadiṣṇur, irmadiṣṇur) asya prajā bhaviṣyati (var. lect. bhaviṣyasīti), brahmavarcaśī (var. lect. °varcaśī) nītveva (var. lect. nītvo) bhaviṣyatīti, yan mām āmantraiṣyateti (var. lect. yan mām mām mantraiṣyateti) hovāca dvādaśaivaitān ekarcān upetyaindraṃ dvādaśaṃ: agne vivasvad uṣasa (SV. 2. 1130 = RV. 1. 44. 1) ity etasmiṃs tṛce rāthantaraṃ saṃdhim astoṣyad, agna iti tenāgneyād rūpād anayiṣyad (the mss. tenāgneyaṃdrūpān nayiṣyad; tenāgneyād rūpān neṣyad), uṣasa ity uṣasyāt (? so all the mss.), sajūr aśvibhyām (SV. 2. 1131 = RV. 1. 44. 2) ity aśvinān, nāsyonmadiṣṇuḥ prajābhaviṣyad brahmavarcaśī (var. lect. °varcaśī) nītvevābhaviṣyad iti. For JB. 1. 348 cf. PB. 9. 3. 1–3 and ĀpŚS. 14. 23. 12–14 with Caland's notes. For JB. 1. 349 cf. PB. 9. 3. 4 and ĀpŚS. 14. 23. 15 with Caland's notes. JB. 1. 349 is very corrupt and frequently unintelligible, nevertheless I give the text on account of the Conditionals. If the

1. For what follows see my *Syntax of Cases I* §60, ex. 187, p. 259.

reading *anayiṣyat* is correct cf. *ayiṣyat* JB. 2. 390 (JAOS. XVIII, 47) above under √i Future; but TB. 3. 11. 8 has *aneṣyat* (cf. the var. lect. of JB.).

Intensive Present 3 s. *nenīyate*—3. 355 *tasmād etat patir yathākāmaṃ jāyān nenīyate*. Cf. TS. 2. 1. 1. 2 *vāyur vā imāḥ prajā nasyotā nenīyate*; MS. 2. 5. 1 (47, 19) *vāyur vā imāḥ prajā nasyotā itthaṃ cetthaṃ ca nenīyate* [K. 12. 13 (176,6-7) expresses the same idea by *vāyuṃ vā imāḥ prajā nasyotā itthaṃ cetthaṃ cānucaranti*]; TS. 3. 3. 8. 4 *grīvabad-dham enam amuṣmiṃ loke nenīyeran*.

√nud: Perfect 3 pl. *prati...nunudire*—2. 363 *ādityāś cāṅgirasāś ca svarge loke 'spardhanta, ta ādityāḥ pūrve svar-gaṃ lokam agachāns, te 'ṅgirasō 'kāmayanta: vayam api taṃ lokam gachema yam ādityā agmann iti, te yena-yenaivāya-nenāyaṃ tatas-tata enān praty apānudanta, tān paraś catvā-rinśāni varṣāni praty eva nunudire*.

√ned: Imperfect 3 s. *atyanedat*—3. 135 = 143 *raso hy etad ahar, yo vai pañcamād ahno raso 'tyanedat tad etad ahar abhavat*.—3. 304 *raso vā etasyāhno 'tyanedat*. Note the parallelism between the ablative *pañcamād ahnaḥ* and the genitive *etasyāhnaḥ*. Cf. AB. 6. 32. 1 *chandasām vai ṣaṣṭhenāhnāptā-naṃ raso 'tyanedat* (= GB. 2. 6. 11 where the text should be emended accordingly).

√pad: Passive Root Aorist in -i, *sam...apādi*—3. 302 *hotānuṣṭubham abhi saṃpādayati: sam idaṃ daśamam ahar apādi*.

Infinitive in -toḥ, *atipattoḥ*—3. 303 *tad āhur: ūrdhvā vā ete svargalokaṃ rohanti ye yajanti, ye 'nte ta īśvarāḥ parāṅco 'tipattor iti, tad yat sārparājñīṣu stuvantī, 'yaṃ vai sarparājñy, asyām evaitat pratitiṣṭhantī, 'yaṃ vai sarpatām rājñī, na ha vā enam sarisṛpan hinasti ya evaṃ veda*. Cf. TB. 1. 4. 6. 6 *sarparājñiyā ṛgbhiḥ stuyur, iyaṃ vai sarpatō rājñī*; PB. 4. 9. 4-6 *sārparājñyā ṛgbhiḥ stuvanti | arbudaḥ sarpa etābhir mṛtāṃ tvacam apāhata, mṛtām evaitābhis tvacam apaghante* (PB. 4.

9. 5 = 9. 8. 8) | iyaṃ vai sārparājñy, asyām eva pratitiṣṭhanti; similarly JB. 1. 345 arbudasya rgbhis stuvate, 'rbudo vai sarpa etābhir mṛtām tvacam apāhata, mriyanta iva vā ete ye mṛtāya kurvanti mṛtām evaitābhis tvacam apaghñate.

Causative Periphrastic Perfect 3 pl. saṃpādayāṃ cakruḥ—
3. 349 tasminn u haiva saṃpādayāṃ cakruḥ.

√pā 'drink': Desiderative Present 3 s. pipāsati 1. 252; 2. 382 (s. above under √āśanāy); and Imperfect 3 s. apipāsat 3. 312 (s. above under √ṛp Desiderative of Causative).

√pi (pī): Present stem formed after nu-class; Present and Imperfect 3 dual pinvāte, apinvātām—1. 116 imau vai lokau saha santau vyaitām, taylor na kiṃ cana samapatat (so the mss., read samatapat with AB. 4. 27. 5 ?), te devamanaṣyā āśanāyann (the mss. āśan^o), itaḥpradānād dhi devā jīvanty amutaḥpradānān manuṣyās, sa etāḥ prajāpatir ṛco (the mss. prajāpatir iti co) 'paśyad (the mss. patyād, paśyād): uc cā te jātam andhasa (SV. 1. 467 = RV. 9. 61. 10) iti (the mss. andhaseti), sa ud ity eveto devebhyo havyam avahad (the mss. ahavad), divi sad (so the mss. with dental s as SV. reads) bhūmy ā dada (SV. 1. 467 = RV. 9. 61. 10) ity amuto vṛṣṭim ācyāvayat, tāv imau lokau savāsināv akarot, tāv asmai kāmam apinvātām, kāmam asmā imau lokau pinvāte ya evaṃ veda. For the beginning cf. AB. 4. 27. 5 imau vai lokau saḥastām, tau vyaitām, nāvarṣan na samatapat. For itaḥpradānād dhi devā jīvanty amutaḥpradānān manuṣyāḥ cf. TS. 3. 2. 9. 7 yad āsinaḥ śānsati tasmād itaḥpradānaṃ devā upajīvanti, yat tiṣṭhan pratigrṇāti tasmād amutaḥpradānaṃ manuṣyā upajīvanti; MS. 1. 7. 5 (114, 2) itaḥpradānād dhi devā yajñam upajīvanti, and 1. 10. 6 (146, 11) amutaḥpradānād dhi manuṣyā yajñam upajīvanti; further K. 36. 1 (68, 11) amutaḥpradānād dhi prajā upajīvanti, TB. 2. 2. 7. 3 = 2. 2. 11. 5 amutaḥpradānaṃ vā upajijīvima; Ait. Ār. 1. 2. 4 (101, 17 ed. Keith) dyaur uktham, amutaḥpradānād dhīdaṃ sarvam uttiṣṭhati yad idaṃ kiṃ ca.

√pibd: Present Participle nom. s. neut. pibdamānam—

2. 75 ekaikam u ha vā eteṣām akṣarāṇām yāvatiyaṃ pṛthivi tāvad, ūrjo 'nnādyasya madhuno 'mṛtasya kāmasya-kāmasya pūrṇaṃ pibdamānaṃ tiṣṭhati, tad dhaivaṃ vidvān brāhmaṇas sahasraṃ-sahasraṃ devayugāny upajīvati. On this quasi-root cf. Wackernagel I § 69, p. 76, 14; Oldenberg, Rigveda Noten II, p. 157 (on RV. 9. 15. 6).

√pīḍ: Past Participle nom. s. neut. apīḷitam, 1. 322 and 336—1. 322 athaitād āmahivayaṃ (sc. sāma) prājāpatyaṃ savanamukhe kriyate, tad etat svayaṃpraśastaṃ yat prājāpatyaṃ, tasminn apraśasta eva saty eṣā bhūyasī praśānsā kriyate, yad etad om ity ādatte 'sāv āditya etad akṣaraṃ, tad etat trayasya vedasyāpīḷitam akṣaraṃ, sa yad om ity ādatte 'mum evaitad ādityaṃ mukha ādhatte, sa yathā madhunā lājān prayuyād evam evaitenākṣareṇa sāman rasaṃ dadhāti, tad āpyāyayati, tenāsyāpīḷitena rasavatā stutaṃ bhavati. The text of 1. 336 is the same except for the beginning which there reads: athaitat saṃhitaṃ brahma savanamukhe kriyate, tad etat svayaṃpraśastaṃ yad brahma, tasminn apraśasta etc. to the end...rasavatā stutaṃ bhavati. Cf. JUB. 1. 8. 10-11 imam u vai trayaṃ vedaṃ marimṛṣitvā tasminn etad evākṣaram apīḷitam avindann om iti yad etat, eṣa ha vāva sarasas, tenainaṃ prāyuvan, yathā madhunā lājān prayuyād evam. ādatte in om ity ādatte is abbreviated from ādim ādatte (Whitney, JAOS. XI, p. cxlvii).

√pr 'pass': Causative Present 3 s. atipārayati; Optative 3 s. atipārayet; Imperfect 3 s. atyapārayat; Infinitive atipārayitum—3. 268 atha yadvāhiṣmīyam [so the ms. here and below instead of yadvāhiṣṭhīyam (sc. sāma)], agnir vai devebhyo havyaṃ navamād ahno daśamam ahar abhy ativoḍhuṃ nākāmayata, te devā akāmayantā: 'ti na idam agnir (the ms. idamāni) havyaṃ vahed iti, ta etat sāmāpaśyan, tenainaṃ astuvan: yad vāhiṣṭhaṃ tad agnaye bṛhad arca vibhāvaso | mahiṣīva tvad rayis tvad vājā ud irate || tava dyumanto arcayo grāvevocyate bṛhad | uto te tanyatur yathā svāno arta tmanā

diva || evāñ (the ms. *evo*) agniṃ vasūyavas sahasānaṃ vavan-
dima | sa no viśvā ati dviṣaḥ parṣan nāveva sukratur (RV. 5. 25.
7-9; only RV. 5. 25. 7 = SV. 1. 86, the rest not in SV.; the re-
ferences to JB. should be added in Bloomfield's Concordance)
iti, yathā nāvātipārayed evam evailhya etad agnir havyaṃ
navamād ahno daśamam ahar abhy atyapārayad, eṣa ha vā
etad atipārayitum arhati, tad yad atra yadvāhiṣṭhīyaṃ (so the
ms. here and above instead of yadvāhiṣṭhīyaṃ) bhavati yaj-
ñasyaiva samṭatyai, sam asmai yajñas tāyate tasyāgnir hav-
yaṃ pārayati ya evaṃ veda, tad ūrdhveḥ bhavati bṛhato
rūpaṃ bārhate 'hañs, tena vai rūpasamṛddham. For ūrdhveda
cf. PB. 10. 11. 1 with Caland's note 2, and with reference to
the yadvāhiṣṭhīya-sāman PB. 15. 5. 25 with Caland's note.
For rūpasamṛddham cf. Nir. 1. 16 etad vai yajñasya samṛd-
dham yad rūpasamṛddham yat karma kriyamāṇam ṛg yajur
vābhivadatiti ca brāhmaṇam: the quotation exactly as here
given at GB. 2. 2. 6 (171, 4 ed. Gaastra) = 2. 4. 2 (211, 13-14),
and, omitting yajur vā, AB. 1. 4. 9 = 1. 13. 30 = 1. 16. 8 = 1. 16.
43 = 1. 17. 2 = 1. 17. 10 = 1. 25. 7 = 1. 28. 4 = 1. 29. 24 = 1. 30.
29 = 2. 2. 33; and cf. further TS. 2. 4. 9. 4; 5. 4. 2. 4; 7. 1. 6. 8;
TB. 1. 2. 3. 2; 1. 2. 5. 3; 3. 9. 9. 2; KB. 20. 2 (89, 23 ed. Lind-
ner); 20. 3 (90, 18); 20. 4 (91, 17); 21. 2 (93, 6); 21. 3 (93, 25); 21.
4 (94, 20); 15. 4 (67, 17); 17. 3 (75, 23); PB. 6. 9. 25; 13. 3. 3;
13. 5. 3; 13. 5. 6; 13. 6. 5; 16. 2. 7; 17. 1. 4; 18. 1. 23; 12. 7. 5;
K. 13. 4 (185, 1); MS. 4. 3. 1 (40, 5 and 12-13); GB 2. 3. 20
(207, 3); Ait. Ār. 1. 2. 1 (81, 11 ed. Keith).

√psā: Passive Imperfect 3 s. sam...apsiyata—3. 16 pra-
jāpatir vā etaṃ yajñam asṛjata yad dvādaśāhaṃ, tasya ṛcāir
anyāny ahāny akalpayad ekarcair (the mss. ahāny akalpayanti
karcair, and ahāny akalpantekarccer) etat, tad asya sam ivā-
psiyata, sa ete sāmanī apaśyat, tābhyām enad (var. lect. enaṃ)
yathā śānkubhyām carma vihanyād evam evābhyām etad ahar
vyahan. For the comparison cf. ŚB Mādhy. rec. 2. 1. 1. 10
yathā śānkubhiś carma vihanyāt, where the parrallel ŚB Kāṇ-

va rec. 1. 1. 1. 7 reads yathā śaṅkubhiś carma vitanuyāt. With the exception of RV. 5. 85. 1 vi yo jaghāna śamiteva carmo-pastire pṛthivīm sūryāya, the √han + vi is not found elsewhere in the sense of 'stretch out'.

√bādh: Desiderative Present Participle bībhatsamā-
naḥ—1. 164 = 3. 267 indro vai ṛṭiyasavanād bībhatsamāna (the
ms. at 3. 267 b̄bh^o) udakrāmad, dhītam iva hy āsīt, tam etena
(sc. at 1. 164 śyāvāśvena, and at 3. 267 niḥavena) viśve devās
sāmnānvahvayantai: 'hiyā iti (so at 1. 164 where the mss. read
sāmnānyamhvayanto ho iyā iti, which I have emended after
PB. 8. 5. 11 where the stobha is given as aihayi ehiyā. At 3.
267 the text should read: sāmnānvahvayantā: 'yihī āyihī iti
[cf. for the stobha PB. 15. 5. 23], the ms. here reads: sāmnā-
nyahvayantāyihī āyihī iti), tato vā indras ṛṭiyasavanam upā-
vartata, tato 'smād anapakramy abhavad, tad etat sendraṃ
sāma, sendro hāsya sadevo yajño bhavaty, abhy asyendro yaj-
ñam āvartate, nāsyendro yajñād apakrāmati ya evaṃ veda.
For JB. 1. 164 cf. PB. 8. 5. 11 where, with Caland ZDMG.
72, p. 21 the anvadvayaṃ of the Bibl. Indica text should be
emended to anvahvayan. Note the active anvahvayan at PB.
8. 5. 11 and 15. 5. 35 as against the middle anvahvayanta at
JB. 1. 164 in the passages here published as well as in the short
extract from JB. 1. 164 in Caland's Auswahl § 54, p. 62, line
17. For JB. 3. 267 cf. PB. 15. 5. 23. anapakramin with
ablative also at MS. 2. 3. 2 (29, 16) = 2. 3. 5 (33, 12) tān (sc. in
the first instance sajātān, in the second instance prāṇān) asmād
(sc. yajamānāt) anapakramaṇaḥ karoti; the PB. has instead
anapakrāmuka: 6. 10. 10; 11; 18. 1. 14; 18. 10. 9; 19. 12. 5; 6;
19. 16. 6 anapakrāmukāsmād (sc. yajamānāt) viḍ bhavati, and
so also at MS. 4. 2. 4 (26, 12) anapakrāmukā asmāt paśavo
bhavanti.—3. 295 ṛjīṣaṃ vā etad dugdhaṃ dhītam ayātayāma
yat ṛṭiyasavanam, tasmād indro bībhatsamāna udakrāmad,
dhītam iva hy āsīt, tasmai vai devāḥ: pavasve (SV. 1. 578 =
RV. 9. 108. 1) 'ty evāpavayan, madhumattama (SV. 1. 578 =

RV. 9. 108. 1) iti madhumad akurvan.

√bhaj: Perfect 3 pl. vibhejire—3. 156 tad u hovācābhipratāraṇo jīrṇaḥ śāyānaḥ (the ms. śāyānaḥ), putrā hāsya dāyaṃ vibhejire, sa ha ghoṣa āsa, ko ghoṣa iti, tasmai hocuḥ: putrās te bhagavo dāyaṃ vibhajanta iti, sa hovāca: suśravā vā ahaṃ tat pṛṣṭhānāṃ brāhmaṇe jīvato 'sya putrā dāyaṃ upayantīti, suśravā (the ms. suśravā) vā ahaṃ tad iti, tad etad yathā jīvato dāyaṃ upeyād evaṃ tad yad raivate (? the ms. aivate) 'hani sati (the ms. satir) vāravantiyaṃ pṛṣṭhaṃ bhavati. The proper name Ābhipratāraṇa also at JB. 2. 207 (Caland's Auswahl, p. 303, 24); 2. 238 (Caland's Auswahl § 147b, p. 185, 20), and 2. 268 (Caland's Auswahl p. 297, 9). For the emendation raivate (possibly raivatye ?) cf. PB. 13. 10. 6 raivatyam yad vāravantiyam and PB. 13. 10. 4 revatiṣu vāravantiyaṃ pṛṣṭhaṃ bhavati. For dāyaṃ upayanti cf. PB. 16. 4. 4 tasmād yaḥ putrāṇāṃ dāyaṃ dhanatamam ivopaiti taṃ manyante: 'yam evedaṃ bhaviṣyatīti; ŚB. 1. 7. 2. 22 = 3. 2. 1. 18 = 9. 5. 1. 12 prajāpateḥ pitur dāyaṃ upeyuḥ. The passage is unfortunately not clear; what does: tat pṛṣṭhānāṃ brāhmaṇe in particular mean? Is there an allusion here to the fact that a "partition can be made against the will of the father if he be aged, insane, or sickly" (Jolly, Hindu Law and Custom, tr. by Batakrishna Ghosh, p. 177 [Greater India Society Publication No 2]) ?

√bhaṇ or bhan: Present 3 pl. paribhaṇanti—2. 325 athaiṣa mahātrikakub (the ms. °kakuy), yaś śrīkamaḥ purodhākāmas syāt sa etena yajeta, triṇi varṣmāṇi tisaś śrīyas traya ime lokās, tad evaitenāvarunddhe, trivṛtā pañcadaśaṃ pariṣṭuvanti, brahma vai trivṛt kṣatraṃ pañcadaśo (the ms. pañcadaśaiva), brahmaṇaiva tat kṣatraṃ paribhaṇanti, saptadaśenaikaviṅśaṃ pariṣṭuvanti, brahma vai saptadaśaḥ kṣatraṃ ekaviṅśo, brahmaṇaiva tat kṣatraṃ paribhaṇanti, triṇavena trayastriṅśaṃ pariṣṭuvanti, brahma vai triṇavaḥ kṣatraṃ trayastriṅśo, brahmaṇaiva tat kṣatraṃ parigṛhṇanti, yadā vai brahmaṇā kṣatraṃ

parigr̥hñāty atha tasya purodhām gachati, gachati purodhām, pura enaṃ dadhate—2. 326 sa vā eṣa mahātrikakub bhavati, trayo ha vā eṣām lokānām kakubho: 'gnir vā asya lokasya kakub vāyur antarikṣasyādityo divaḥ, kakubhām eko bhavati ya evaṃ veda. The compound √bhaṇ (or bhan) + pari does not occur elsewhere in Vedic literature; √stu + pari occurs twice in Vedic prose: MS. 3. 3. 5 (38, 11) arkyaiḥ sāmabhir arkam pariṣṭuvanti, and KB. 19. 4 (85, 18 ed, Lindner) athaitām saṃcitiṃ sāmabhiḥ pariṣṭuvanti. The parallel to MS. 3. 3. 5 reads K. 21. 5. (43, 19) = Kap. 31. 20 (169, 20) arkyaiḥ parigāyaty, arkam evārkyaiḥ parigāyati (cf. for √gā 'sing' + pari ŚB. 9. 1. 2. 32; 33; 34; 10. 5. 1. 3). Whitney, Roots p. 108 and following him Renou § 19 give the root for JB. as bhaṇ (with cerebral ṇ), but it is possible that the cerebral ṇ in paribhaṇanti is due to the r in the prefix pari- (Wackernagel I § 169b, p. 189); Oertel, Gött. Gel. Anzeigen 1935, p. 188, 5-10.

√bhū: Periphrastic Future 3 s. bhavitā—2. 330 athaiṣa kusurubindadaśarātras (the ms. kusurvinda^o); tasya trayas (the ms. trayas-trayas) trivṛto 'gniṣṭomās trayah pañcadaśā ukthyās trayas saptadaśā ukthyā jyotir atirātro, yaḥ kāmāyeta: tejasvī brahmavarcasy ojasvī vīryāvān annādaḥ pratiṣṭheyam iti sa etena yajeta, tejo vai brahmavarcasaṃ trivṛtstoma, ojo vīryaṃ pañcadaśo, 'nnaṃ saptadaśaḥ, pratiṣṭhā jyotir atirātra, ṛdhnoti hainenaitān kāmān ya etasmin kāmā, ato jyotiṣṭomo (the ms. ^ome) 'tirātro (the ms. ^otre), 'tas taṃ kāmam ṛdhnāni yo daśarātra ity, etaṃ ha sma vai tat prasṛptau brāhmaṇau samūdāte: ka nu somye ya ākratum (so the ms., read perhaps: ekaṃ nu somya yajñakratuṃ ?) prasṛptau sva iti, tayor hānyatara uvāca: yadi nvā idam evāpy ahaś śvo bhavitāgniṣṭomā eva tarhi daśo (so the ms.) evartviyi (so the ms., read perhaps eva rtviyau ?) nūnam ahāny āsiṣyāvahā iti. The text toward the end (from samūdāte on) is unintelligible to me. For the kusurubindadaśarātra cf. PB. 22. 15. 1 and 10; ĀpŚS. 22. 24. 6-7; at TS. 7. 2. 1. 1 kusu-

rubinda is connected with the saptarātra. For ahaś śvo bhavitā cf. JB. 2. 431 where Whitney's transcript reads ahaś śvo bhavitā while Caland's Auswahl § 169 p. 229, 12 reads ahaḥ śvo bhūte bhavitā; for the masculine bhavitā with neuter subject cf. my Syntax of Cases I § 59, Ex. 93, Rem., p. 171; Wackernagel III § 107a, p. 204.—3 pl. bhavitāraḥ, 1. 241 yāvad dha vā apy evaṃvīdo brāhmaṇā bhavitāro na haiva tāvad yaś cāmūr āpo yās cemās tā ubhayīs saṃpadyemaṃ lokam nirmraṣṭāraḥ (the mss. nirmṛṣṭāraḥ and nirmṛṣṭāraḥ). Cf. MS. 4. 4. 1 (50, 11-12) atha yat kūpyānam ubhayīs tenāpo 'varunddhe yās ca samudriyā yās cāsamudriyā, īśvarā vā etam (sc. yajamānam) etā srotasyā āpo 'śāntā nirmṛjaḥ.

Infinitive in -toḥ, bhavitoḥ—1. 100 īśvaro ha tu pramāyuko bhavitoḥ, prāṇebhyo hy eti; for √i with prāṇebhyaḥ = 'die' cf. below 3. 10 and TS. 3. 5. 10. 3.—1. 113 īśvaro ha rūkṣo bhavitor anyatarad akṣaram avagṛhya.—1. 174 tad āhuḥ: prāvṛta udgāyed, agnir vā eṣa vaiśvānaro yad yajñāyajñīyam, tasya śāntyā apradāhāyētī, 'śvaro ha tu pitṛdevatyo bhavitor yat prāvṛta udgāyed, atho āhur: yāvad eva śrotram tāvat prāvṛtyodgāyed iti, tad u vā āhuḥ: karṇābhyām vai śṛṇoty akṣibhyām paśyati, tasmād ātmānam antaryād (so the mss. for antariyād, cf. Oertel, Sitzungsberichte d. Bayerischen Ges. d. Wiss. 1934, Heft 6, § 39 p. 45; J. Edgerton, Language X [1934]p. 238 [§ 7]; 245 [§ 18]) yat prāvṛta udgāyet; cf. PB. 8. 7. 6-7 with Caland's note to 7 where the JB. passage is translated.—2. 45 tad u hovāca śātyāyanir: īśvaro pāpīyān bhavitor yas tathā karoti.—2. 313 īśvaro ha tu yādṛśa eva san yajate tādrñ bhavitoḥ.—2. 368 īśvarā ha tv apaśavo bhavitoḥ, paśavo vā ukthāni, paśūn hi sa tatrāpy apauhat.—3. 10 goṣṭham (i. e. aṅgirasām goṣṭham sāma PB. 13. 9. 24) āhareta vīryakāma, indriyam vai vīryam pañcadaśo, yāvaj jīvanti tāvad vīryāvanto bhavanti, 'śvarā ha tu pramāyukā bhavitoḥ, prāṇebhyo hi yanti; cf. above JB. 1. 100.

Desiderative Present 3 s. bubhūṣati and Participles (nom.

s. mas.) bubhūṣan, (gen. s. mas.) bubhūṣataḥ, and (nom. pl. mas.) abubhūṣantaḥ—2. 22 yāvad dhaiva kṛtvo yajate tāvad bubhūṣati tāvat kāmayate: śreyān syām śreyān syām iti.—3. 286 tad āhur: na bubhūṣan bhūtabṛhatībhis stuvīta, bhūta evaitābhis stuvīta na bubhūṣann iti, ..., tasmād bhūta eva bhūtabṛhatībhis stuvīta na bubhūṣann iti, tad u vā āhur: yāvad vai kṛtvo yajate tāvad bubhūṣati tāvat kāmayate: śreyān syām śreyān syām iti, tasmād ubhayir eva kāryā, etayor ubhayoḥ kāmayor upāptyā iti.—2. 95 tad āhur: bhūtasyaivaīṣa yajño na bubhūṣataḥ (the ms. babh^o) prajānanīm (?the ms. ^onani) stomo virājam cānuṣṭubham cābhisampad-yate, saṃpannam iva vā etac chandaḥ pūrnam iva prajānanam yad virād, anta u vā eṣa chandasām yad anuṣṭub iti, tad u vā āhur: ubhayor evaiṣa yajño bhūtasya ca bubhūṣataś ceti.—2. 43 asminn eva loke prāyaṇīyenātīrātreṇa pratiṣṭhāya prayanty, amuṣmīn loka udayaṇīyenātīrātreṇa pratiṣṭhāyodyanti, te hāpy abubhūṣanta iva bhavanti, praty eva tiṣṭhanti.

√bhūṣ: Gerundive bhūṣitavyam—2. 375 prāyaṇīyam ahar bhavati, prāyaṇīyena vā ahnā devā svargaṃ lokaṃ prāyan, yat prāyaṇs (the ms. inserts tat prāyaṇs) tat prāyaṇīyasya prāyaṇīyatvaṃ, tad yat prāyaṇīyam ahar bhavati svargasyaiva lokasya samaṣṭyai, tasmād u haitasyāhna ṛtvijā bhūṣitavyam, svargasya hy etal lokasya nediṣṭham, tac caturviṅśam bhavati, caturviṅśatyardhamāso vai saṃvatsaro, 'rdhamāsaśa eva tat saṃvatsaram āpnuvanti; cf. PB. 4. 2. 1 ff., but in § 3 PB. reads: tasmāt prāyaṇīyasyāhna ṛtvijā bhavitavyam, etad dhi svargasya lokasya nediṣṭham, ya etasya rtviṅ na bhavati hīyate svargāl lokāt; for the construction: prāyaṇīyasyāhna ṛtvijā bhavitavyam cf., besides the examples quoted by Delbrück, Altind. Syntax § 222, p. 399, also MS. 3. 6. 10 (74, 10) tasmād ekavratena bhavitavyam; 3. 7. 10 (91, 6) dvivratena bhavitavyam; K. 11. 6 (151, 13) sa na tathāsīd yathā tena bhavitavyam; K. 24. 6 (96, 7-8) = Kap. 37. 7 (201, 11-12) and K. 26. 1 (120, 16) = Kap. 40. 4 (226, 21) tasmān na

neṣṭrā na potrā bhavitavyam; K. 34. 9 (43, 3) tasmād dvādaśāhasya trayodaśena na brahmaṇā bhavitavyam; and the instructive parallel K. 23. 7 (82, 22) = Kap. 34. 4 (191, 3-4) tasmād dvivrato dikṣitas syāt, equivalent to MS. 3. 6. 10 (74, 8) tasmād dvivratena (read so with Caland, ZDMG. 72, p. 8) bhavitavyam; the bhūṣitavyam of JB. is clearly semantically equivalent to the bhavitavyam of PB.; the √bhūṣ is quotable in Vedic prose only at MS. 3. 10. 1 (128, 7) devīr āpaḥ śuddhā yūyaṃ devān yuyudhvam ity, āpo vā etad bhūṣanti, pūtābhir ābhiḥ pūtāś caranti, and 4. 8. 4 (112, 12) śatam te rājan bhiṣajaḥ sahasram ity apaḥ parādr̥śya vadanty, apo vā etad bhūṣanti, pūtābhir ābhiḥ pūtāś caranti. For the connection of prāyaṇīya with √i+pra cf. besides PB. 4. 2. 2 also AB. 1. 7. 1 svargaṃ vā etena lokam upa prayanti yat prāyaṇīyas tat prāyaṇīyasya prāyaṇīyatvam, and K. 23. 8 (83, 8) = Kap. 36. 5 (191, 12) svargaṃ vā etena lokam prayanti yat prāyaṇīyaṃ tat prāyaṇīyasya prāyaṇīyatvam.

√bhraṣ: Past Participle (nom. s. neut.) vibhraṣṭam—3. 191 saṃmiślo (the ms. °miśvo) aruṣo bhuvā sūpasthābhir na dhenubhir (SV. 2. 167 = RV. 9. 61. 21, where bhava instead of bhuvā) iti, vibhraṣṭam ivaitad ahar yat saptamam, yat: sūpasthābhir ity ahna evopasthityai. The phrase ahna evopasthityai occurs again at JB. 3. 28 saṃmiślo (the ms. here also °miśvo) aruṣo (the ms. here aruṣo) bhuvā sūpasthābhir na dhenubhir iti, ..., tad yat: sūpasthābhir ity ahna evopasthityai, and at JB. 3. 20 tad yan: mahimne soma tasthira (SV. 2. 127 = RV. 9. 62. 27) ity ahna evopasthityai; elsewhere upasthityai occurs only in connection with paśūnām: K. 29. 8 (176, 18); JB. 1. 172 tad yad vāravantīyam agniṣṭomasāma bhavati paśūnām evopasthityai paśūnām anapakramāya (var. lect. anapakrāmāya); JB. 3. 21 = 36 = 86 = 176 = 206 paryāso bhavati prajānām dhṛtyai paśūnām upasthityai (at 3. 21 with the var. lect. paśūnām upasṛtyai); for vibhraṣṭam iva vai saptamam ahaḥ cf. PB. 14. 3. 22 with Caland's note 2. —3. 192 vibhraṣ-

ṭam ivaitad ahar yat saptamaṃ, tat saṃtanikena pragāthēna bhīṣajyanti, and the passage quoted above under √dakṣ Causative Present 3 pl. saṃdakṣayanti.—(nom. s. mas.) (yajña-) vibhraṣṭaḥ 3. 263 sa yo yajñavibhraṣṭas syāc chrāyantiyasya pṛṣṭheṣu brahmasāma kuryuḥ, pṛṣṭhāni ca vā etasya (the ms. etaṃ) stotrāṇi cāvadhūnvate yo yajñavibhraṣṭaḥ (the ms. yajñasya vibhraṣṭaḥ), pṛṣṭheṣu vāvainaṃ tat stotreṣu ca pratiṣṭhāpayanti; cf. PB. 8. 2. 9 śrāyantiyam yajñavibhraṣṭāya brahmasāma kuryāt.

√majj : Present Optative 3 pl. majjeyuḥ—3. 145 āpo vai revataya, āpa u raivatam sāma, tad yad revatiṣu raivatam pṛṣṭham kuryur agādhe majjeyur na pratitiṣṭheyus, tad yad vāravantiyam pṛṣṭham bhavati pratiṣṭhityā eva; cf. PB. 13. 9. 16 with Caland's note 3.—Optative 3 pl. samunmajjeyuḥ and Imperfect 3 pl. samudamajjan, 3. 328 tāni (sc. rūpāṇi) devā anvapaśyan yathā matsyam ūrmyā yantam anupaśyed evam, tāni saptame 'han samudamajjan yathā matsyās samunmajjeyur evam; note the instrumental ūrmyā Wackernagel III 73ab, note, p. 147, 5; for the construction of √i with instrumental cf. Delbrück, Altind. Synt. § 88, p. 129 and PB. 25. 13. 2; ŚB. 9. 4. 3. 9.

Causative Present 3 s. majjayati, Optative 1 pl. majjaye-ma, Imperfect 3 pl. amajjayan—3. 43 purumudga āngirasah paśukāmas tapo 'tapyata, sa etat (sc. paurumudgam) sāmāpaśyat, tenāstuta (the ms. °stuvata) sa etām iḷām upait, paśavo vā iḷā, tato vai sa paśūn avārunddha, tad etat paśavyam sāmā, 'va paśūn runddhe bahupaśur bhavati ya evam veda, yad u paurumudgam ity ākhyāyate: devās cāsuras cādhi samudre 'spardhanta (the ms. cādhisamudram aspardhanta), te devā akāmayanta: pūrva evāsuraṇ samudre majjayemeti, ta etat (sc. paurumudgam) sāmāpaśyaṅs, tenāstuvata, tenāsurān pūrve 'majjayaṅs, tad yat pūrve 'majjayaṅs tad v eva paurumudgasya paurumudgatvam, pūrva eva dviṣantaṃ bhraṭṛvyam majjayati ya evam veda; the name of the sāman is in

JB. paurumudga and the name of the seer Purumudga; in PB. the name of the sāman is paurumadga (so also LŚS. and Ārṣ. Br.); cf. PB. 12. 3. 14 devās cāsuraś cāspardhanta, te devā asurāṇaṃ paurumadgena (sc. sāmnā) puro 'majjayan, yat puro 'majjayaṅs tasmāt paurumadgaṃ, pāpmānam evaitena bhrātr̥vyam majjayati; the emendation adhi samudre 'spardhanta seems necessary; cf. RV. 6. 34. 1; 9. 94. 1; but √spr̥dh + adhi with locative is not found elsewhere in Vedic prose.

√math: Infinitive in -toḥ, pramathitoḥ—2. 254 anva-
ham sauparṇāni bhavanti, svargyāni, svargasya lokasya samaṣ-
ṭyai, tad āhuḥ: kṣiprāni sāmānīśvaro (so the ms.) yajamānaṃ
vyarāvapuṣam (?), so the ms.) pramathitor, dve eva kārye pata-
nāyaiveti. For the final dative patanāya cf. JB. 2. 389 ātmā
vai saṃvatsarasya viṣuvān, pakṣāv abhito, yena ceto 'bhivar-
tena yanti yena cāmutaḥ pragāthena pratyavarohanti tā ubhau
viṣuvati kuryur, ātmann eva tat pakṣau paridadhate, svargasya
lokasya patanāya (cf. PB. 4. 7. 1 ātmā vā eṣā saṃvatsarasya
yad viṣuvān, pakṣāv etāv abhito bhavato yena ceto 'bhivartena
yanti yaś ca parastāt pragātho bhavati tāv ubhau viṣuvati kā-
ryau, pakṣāv eva tad yajñasyātman pratidadhati, svargasya lo-
kasya samaṣṭyai), and JB. 2. 399 svargāya vā ete dikṣante (the
ms. dikṣate) ye saṃvatsarāya, tad yad vratapakṣābhyām (sc.
sāmabhyām) stuvata ātmann eva tat pakṣau pratidadhate, svar-
gasya lokasya patanāya; apart from these JB. passages pata-
nāya is found once at Ait. Ār. 5. 1. 6 (149, 13 ed. Keith) śriyam
aha gośvam (read so instead of goraśvam) ātman dhatte saṃ
pakṣayoḥ (var. lect. saṃ pakṣiyoh) patanāya, where saṃ stands
for śam (because the mantra previously quoted RV. 7. 32. 23c
ends in saṃ kira) and forms the object to dhatte with pakṣa-
yoḥ parallel to śriyam with ātman: 'fortune i. e. cattle and
horses he places in the self (=trunk), well-being in the wings
(cf. ŚB. 10. 2. 2. 7 pakṣayos tad vīryam dadhāti, TS. 5. 3. 1. 5
pakṣayor eva vīryam dadhāti) for flying.'—At PB. 14. 3. 9 the

sauparṇa sāman is the means of reaching heaven (sauparṇam bhavati svargasya lokasya samaṣṭyai). svargasya lokasya patanāya corresponds to the verbal svargaṃ lokam with √pat K. 21. 4 (42, 12 and 14); TS. 5. 4. 11. 1; ŚB. 6. 7. 2. 6; cf. √pat with amuṃ lokam MS. 3. 4. 7 (54, 18) and with divam ŚB. 1. 2. 4. 18-19 (= Kāṇva rec. 2. 2. 2. 10); TB. 3. 2. 9. 5; MS. 4. 1. 10 (13, 9-10); K. 31. 8 (10, 10). For the genderless īsvaraḥ cf. my Syntax of Cases I § 24, Ex. 24, Rem. (in fine), p. 60.

Iṣ-Aorist 3 pl. vyamathiṣata (?) or

Desiderative Imperfect 3 pl. vyamimathiṣanta (?)—2. 229 sa (sc. prajāpatiḥ) etau dvidivau varuṇapraghāsāv apaśyat, tāv āharata, tābhyām ayajata (the ms. tābhyām yajata) tābhyām enā (sc. prajā varuṇapāśena baddhāḥ) varuṇīyād enaso vya-
muñcat (the ms. vimuñcat), tad yad etau dvidivau varuṇapra-
ghāsau bhavato varuṇīyād evaitābhyām enaso prajā muñcati,
marutvatī pūrvasyāhna (the ms. pūrvasya nāma) pratipad
bhavaty, āgneyaś ca mārutaś ca paśū, tā asya (the ms. nā
asya) prajā varuṇagrhitā maruto randhrā (?), so the ms. randh-
ra) anvavapātino (so the ms.) vyamimathiṣata (so the ms.),
tad yan marutvatī pratipad bhavati maruta evaitena bhāga-
dheyena niravadayanta, āgneyaḥ paśur, yajño vā agnir: ned
yajñād agner ayāmeti, kavaty uttarasyābnaḥ pratipad bhavati
kāyopālambhyā, prajāpatir vai kaḥ, prajāpatim eva tad anta-
taḥ priṇāti, prajāpatir vā aikṣata: kaṃ vai prajābhyo bhūvaṃ
kam ātmane 'sānīti, sa etāṃ kavatiṃ pratipadam apaśyat kā-
yām upālambhyām, antato (the ms. apaśyat kāyām upālam-
bhyāntato) vai sa kaṃ prajābhyo 'bhavat kam ātmane, kaṃ
haiva prajābhyo bhavati kam ātmane ya evaṃ vedā, 'gneyaḥ
paśur, yajño vā agnir: ned yajñād agner ayāmeti | 230 atha
yad vāruṇo nirvaruṇatāyai (the ms. gnirvaruṇatāyai). An
emendation of the ms. vyamimathiṣata is necessary; Whitney
Roots etc. p. 117 under √math (manth) "amathiṣata JB." emends to vyamathiṣata a 3 pl. of the Iṣ-Aorist which is quo-

table from MS. 4. 8. 9 (118, 15-16) yadi kāmayeta : ye paśum vyamathīṣata ta ārtim ārcheyur iti...; but an Aorist does not seem to fit the JB. passage; an emendation to vyamimathīṣanta (3 pl. of the Desiderative) seems to be just as easy and fit the context better: 'The Maruts...swooping down after these creatures of his (i. e. Prajāpati's), which had been seized by Varuṇa, desired to tear them to pieces (for $\sqrt{\text{math}} + \text{vi}$ in connection with the Maruts and a somewhat similar situation cf. ŚB. 2. 5. 1. 12); in that the introductory verse is addressed to the Maruts, thereby they buy off the Maruts with their own share [cf. K. 10. 4 (128, 10-11) yavamayo bhavaty, etad vai varuṇasya bhāgadheyam yad yavās, svenaiva bhāgadheyena varuṇam niravadayate, and similarly K. 36. 6 (76, 14); TB. 1. 7. 8. 5 uccheṣaṇena juhoty, uccheṣaṇabhāgo vai rudro, bhāgadheyenaiva rudram niravadayate; AB. 2. 7. 1 sa yad: asnā rakṣaḥ saṃsṛjatād (RV. Khila ed. Scheftelowitz p. 154, no. 3) ity āha rakṣāṅsy eva tat svena bhāgadheyena yajñān niravadayate]. For ned yajñād agner ayāma cf. TB. 1. 6. 1: 11 eti vā eṣa yajñamukhād ṛddhyā yo 'gner devatāyā eti,..., tena vai yajñamukhād ṛddhyā agner devatāyai naiti. For the final dative nirvaruṇatāyāi cf. MS. 4. 8. 5 (112, 16); ŚB. 2. 5. 2. 46 (= Kāṇva rec. 1. 5. 1. 38); ŚB. 4. 4. 5. 10; elsewhere nirvaruṇatvāya is used: TS. 6. 6. 5. 2 = MS. 2. 4. 2 (39, 10) = 4. 7. 8 (103, 17 and 104, 8) = K. 12. 12 (174, 8) = 29. 9 (178, 19 and 179, 11) = Kap. 46. 2 (277, 1) = K. 29. 10 (180, 5) = Kap. 46. 3 (277, 14); TB. 2. 7. 2. 1; 2. 7. 3. 1-2; MS. 1. 10. 10 (150, 19); K. 36. 5 (72, 14); MS. 4. 4. 8 (59, 7); PB. 18. 9. 17; K. 37. 2 (85, 22); TB. 1. 5. 9. 7; K. 29. 3 (170, 18) = Kap. 45. 3 (280, 18); K. 29. 3 (171, 8); MS. 2. 3. 3 (29, 20); K. 12. 6 (168, 7 and 8); K. 22. 11 (67, 15); K. 27. 4 (143, 1) = Kap. 42. 4 (251, 5); and yajamānasya nirvaruṇatvāya MS. 4. 5. 8 (76, 10); 4. 7. 8 (104, 9); 1. 10. 13 (153, 11); 4. 8. 5 (112, 8).

$\sqrt{\text{mad}}$: Present Optative 1 pl. mādyema; Imperfect 3 pl. amādyan; Perfect 3 pl. meduḥ—3. 222 atha mādilaṃ (sc. sāma;

the ms. mādiṃlam) padanidhanaṃ rāthantaraṃ, tasmād rāthantare 'han kriyate, devā vā akāmayanta: madvān nas somas syāt somamadasya mādyemeti (the ms. mādyemeti), ta etat sāmāpaśyaṅs, tenāstuvata, tato vai teṣāṃ madvān somo 'bhavat somamadasyāmādyāṅs (the ms. somamadasyāmādyāṅs), tad eva mādilasya (the ms. mādisya) mādilatvaṃ (the ms. mādilatvatad), raso vai mado, rasena ha vāva te tan medur, madvān asya somo rasavān (the ms. rāsavān) ya evaṃ veda. The name of the sāman only here; mādila equivalent to *mādira (Whitney § 1189a) from madira (Rigvedic epithet of Soma). The genitive somamadasya with mādyema and amādyan cannot be paralleled from the Brāhmaṇa prose, contrast with it the instrumental in rasena meduḥ for which cf. ŚB. 13. 5. 4. 18 amādyad indraḥ somena (in a Gāthā). For padanidhana cf. PB. 10. 10. 1; 14. 11. 13 with Caland's note.

Perfect 3 pl. meduḥ 3. 222 (see above under Present).

Iṣ- Aorist 3 pl. amādiṣuḥ—3. 164 atha śāmmadam (sc. sāma), devebhyo vai vijigyānebhya ime lokā bibhyato vyudakrāmaṅs, te 'kāmayantā: 'bhi na ime lokā āvarteran, nāsmad apakrāmeyur iti, ta etat sāmāpaśyaṅs, tenāstuvata, tato vai tān ime lokā abhyāvartanta, tata ebhyo 'napakrāmiṇo 'bhavaṅs, te 'bruvan: śaṃ vai na ime lokā amādiṣur iti, tad eva śāmmadasya śāmmadatvaṃ, śam asmā ime lokā madanty abhy enam ime lokā āvartante, nāsmād ime lokā apakrāmanti ya evaṃ veda. Cf. PB. 15. 5. 10-11 śāmmadaṃ bhavati | śāmmad vā etenāṅgirasō 'ñjasā svargaṃ lokam apaśyat, svargasya lokasyānukhyātyai, svargāl lokān na cyavate tuṣṭuvānaḥ.

√man: Infinitive in -toḥ, abhimantoḥ—2. 252 = 3. 11 īsvaro yajamānasya paśūn abhimantoḥ. The subject of the sentence is Rudra (2. 252 īsāno devaḥ; 3. 11 rudro devaḥ). Elsewhere only at ŚB. 12. 5. 1. 6 sa (sc. agniḥ) hainam īsvaraḥ saputraṃ sapaśum abhimantoḥ.

Desiderative Periphrastic Perfect 3 pl. mīmāṅsāṃ cakruḥ—3. 349 tad āhus: trayas stokā āgachantity udastoko ghr̥ta-

stoko madhustokas, tato ya udastoka imām sa praviśaty, oṣadhīr ghṛtastoko madhustokas (so the ms., but between ghṛtastoko and madhustokas a word seems to have been omitted corresponding to imām with udastokaḥ praviśaty, and to oṣadhīḥ with ghṛtastokaḥ), tad vai taṃ mīmāṃsām cakrur amalako (the ms. °ka) jṛavayeyo (the ms. according to Whitney's transcript reads either jṛavayeyā or jñavayeyā; Caland, *Auswahl* p. 298, 28 gives jyavayeya with "°") 'hinā āśvathiḥ keśi dārbhyaḥ (the ms. dārbhyaḥ): kiṃ stokaṃ tvam āgachantaṃ (the ms. āgachantva) manyase kiṃ stokaṃ tvam (the ms. tvā) kiṃ stokaṃ tvam iti, sa hovāca keśi: ghṛtastokam ahaṃ manya ity, atha hovācāhīnā (the ms. hovācāṇīnam): madhustokam ahaṃ manya ity, atha hovācāmalaka: udastokam ahaṃ manya ity, tasminn u haiva saṃpādayāṃ (the ms. saṃprādayāṃ) cakruḥ. From the context one should rather expect kaṃ stokaṃ tvam āgachantaṃ manyase 'which drop, according to your opinion, comes hither?' Cf. for the construction of √man with the Present Participle AB. 8. 28. 19 yadi tiṣṭhantaṃ (sc. bhrātr̥vyam) manyeta..., yady āsīnaṃ manyeta..., yadi jāgrataṃ manyeta...; MS. 1. 8. 1 (116, 1) tasmād enaṃ (sc. āśvam) pratyañcaṃ tiṣṭhantaṃ manyante; K. 13. 4 (183, 19) sa jaghanyam ṛṣabhaṃ vaideham anūdyantaṃ amanyata; K. 8. 5 (88, 15) = Kap. 7. 1 (71, 7) tam (sc. āśvam) etad (Kap. etam) atikrāmantaṃ manyante; ŚB. 3. 9. 2. 1 tam evaitad rasaṃ syandamānaṃ manyante.

√mā 'measure': Present Subjunctive 1 s. nirmimai (s. above under √ūh 'remove' Future). Cf. ŚB. 1. 1. 2. 7 (= Kāṇva rec. 2. 1. 2. 9) = ŚB. 1. 3. 1. 12 yajñād yajñam nirmimā iti; GB. 1. 1. 1 hanta mad eva manmātraṃ dvitīyaṃ devaṃ nirmimā iti.

√mīl: Causative Present 3 s. nimīlayati—2. 121 sa juhvat trir nimīlayati (var. lect. nirmīlayati) trir vikṣate. Imperfect 3 pl. samamīlayan 3. 353 (see above under √khyā Root Aorist 1 s.)

√mīv (mū): Present Optative 3 s. āmīvet and pratimīvet

so all the mss. both times with short ĩ, read ^omīvet ?)—1. 274 daivīm ha vā eṣa saṃsadam eti yaḥ pavamānair udgāyati, sa yathā śreyānsam abhyāyann evaṃ śikṣann ivopaśikṣann ivopanamasyann iva saṃsiddhaiś (var. lect. śaṃsiddhai) śaknuvann (var. lect. śakḷvann) upahanyamāna udgāyed yathā yantam āmīved (the mss. āmīved) yathā yad yācet tad dadyāt tāḍṛk tad, atha ya etair asaṃsiddhair aśaknuvann (var. lect. aśakḷvann) anupahanyamāna udgāyed yathā yantaṃ pratimīved (the mss. pratimīved) yathā yad yācen na dadyāt tāḍṛk tat. For the daivī saṃsad at the beginning cf. TS. 7. 4. 2. 1-3 yathā vai manuṣyā evaṃ devā agra āsan, te 'kāmayantā: 'vartim pāpmānaṃ mṛtyum apahatya daivīm saṃsadam gachemeti, ta etaṃ caturviṃśatirātram apaśyan, tam āharan, tenāyajanta, tato vai te 'vartim pāpmānaṃ mṛtyum apahatya daivīm saṃsadam agachan, ya evaṃ vidvānsaś caturviṃśatirātram āsate 'vartim eva pāpmānam apahatya śriyaṃ gachanti, śrīr hi manuṣyasya | daivī saṃsat, ..., pṛṣṭhyah ṣaḍaho bhavati, ṣaḍ vā ṛtavaḥ saṃvatsaras, taṃ māsā ardhamāsā ṛtavaḥ praviśya daivīm saṃsadam agachan, ya evaṃ vidvānsaś caturviṃśatirātram āsate saṃvatsaram eva praviśya vasyasiṃ saṃsadam gachanti, trayas trayastrīṃśā avastād bhavanti trayas trayastrīṃśāḥ purastāt, trayastrīṃśair evobhayato 'vartim pāpmānam apahatya daivīm saṃsadam madhyataḥ | gachanti, pṛṣṭhāni hi daivī saṃsat (TS. 7. 4. 2. 1 yathā...gachemeti is quoted by the commentary on PB. 23. 19. 2 etābhir vai devāḥ svarge loke samasīdan, svarge loke sīdāmety etāḥ, but with the faulty reading...upahatya deve samasīdannāchāmeti at the end; and cf. ĀpŚS. 23. 4. 1). A similar devasaṃsad occurs in the mantra TB. 3. 7. 4. 4 = ĀpŚS. 4. 1. 9 devasaṃsadam āgaman. The rest of this passage is not clear to me. If √han+upa refers to a fault in the recitation (cf. PW. s. √han+upa, no. 5; my Syntax of Cases I §68, Ex. 2, Rem. p. 299) one would rather expect saṃsiddhaiś śaknuvann anupahanyamāna udgāyet, and asaṃsiddhair aśaknuvann upahanya-

māna udgāyet as the proper contrast. The contrast between yathā yantam (or read yathāyantam = yathā | āyantam) āmīvet and yathā yantaṃ (or read yathāyantaṃ) pratimīvet is perhaps: 'as one pushes on one who is already on the way (hither ?)' i. e. 'makes him walk faster' and 'as one pushes back one who is on his way' i. e. 'obstructs him.'

√muh: Present 3 pl. muhyanti—1. 318 tāṃ haitāṃ eke pañktiṃ (the mss. pañti and pañkti) vigāyanti: nāvikṛtā garbhā jāyanta iti vadantaḥ, ..., tad u hovāca śāṭyāyanir: ya etaṃ vigāyanti tata idaṃ garbhā muhyanti, yato vai garbhāḥ prasāryante 'tha jāyante, tasmād eṣā gāyatri (? , the mss. gāyatram) eva prasṛtā geyeti.

√mṛc: Present 3 s. pramṛcyati—2. 137-138 śaṃ no devir abhiṣṭaya (SV. 1. 33 = RV. 10. 9. 4) ity etāsv aponaptriyaṣv agniṣṭomasāma bhavaty, āpo vā aponaptriyo (so the mss.), 'gnau vā etaṃ prāsyanti yam agniṣṭutā yājayanti | tad yathāgnidagdham adbhīr abhiṣiñcet tādṛg eva tac chāntyai, tad āhur: yo vā agnidagdham adbhīr abhiṣiñcati bhūyo vaitat pramṛcyati (so all the mss.) kilāsaṃ (so the mss.; read kilāso ?) vā bhavaty, ā no yajñam diviṣṛśaṃ vāyo yāhi sumanmabhīr (var. lect. sumanvabhīr) (RV. 8. 101. 9, not in SV.) ity etāsv eva vāyumatīṣu kāryaṃ, vāyur vai śāntīś, śāntyā evānirdāhāyeti (the mss. evāgnirdāhāyeti). With the exception of RV. 1. 147. 4 anu mṛkṣiṣṭa which on account of the preceding and following marcayati may be an Optative of the S- Aorist of √mṛc (so Whitney, Roots p. 125; Macdonell § 525) the pramṛcyati of our passage is the only finite verb form of √mṛc outside of the causative system, and the compound √mṛc + pra does not occur elsewhere. The meaning of the clause seems to be: 'If one sprinkles one who is burnt by fire with water he suffers more or he becomes affected with skin disease', i. e. while one who has fainted should properly be revived with water (cf. TS. 5. 6. 2. 2; K. 25. 7 [112, 15] = Kap. 39. 5 [218, 14]) this treatment only increases the pain of one

who has been burnt; in this case fanning is the proper remedy and Vāyu the divinity to be resorted to; cf. JB. 2. 340 tāsu (sc. rātriṣu) vāyavyaṃ paśum ālabheran, vāyur vai śāntiś, śāntyā evānirdāhāya; 387 avastāt paryūḍhaṃ bhavati, tenāyaṃ vāyur avastāt paryūḍhaḥ pavate, 'nirdāhāya; 3. 66 vāyumatir bhavanti, vāyur vai śāntiś, śāntyā evānirdāhāya.

√mrj : Present 3 s. upamārṣti—1. 41 athopamārṣti, sa yat prathamam upamārṣti tena gandharvāpsarasahaḥ prīṇāti, ..., atha yad dvtiyam upamārṣti tena gṛhāñś (var. lect. grahāñś) ca piṭṇś ca prīṇāti.—3 s. nirmārṣti, 1. 201 praṣṭir iva (the mss. praṣṭhiva) ha khalu vā etat stotrāṇāṃ yat ṣoḍaśi, yad vai praṣṭir aniyukto vahaty apa vā sa chinatti nir vā mārṣty, antyena (var. lect. antena) stotreṇa somastomo bhavati, sa yathā praṣṭim praṣṭiyugāya niyuñjyād (var. lect. niyujoyād) evam evaitat pūrveṣu stotreṣu ṣoḍaśīnam anuniyunakty anirmārgāya (var. lect. anirvārgāya). Cf. JB. 3. 59 antaḥ pūrvas tryaho bhavati, jagatyaitad ahaḥ pratipadyante, sa yathā praṣṭim praṣṭiyugāya niyuñjyād (the ms. niyujoyād) evam evaitat pūrvasmiñś tryaha uttaraṃ tryaham anuniyunakti, vahanty enaṃ catasras saṃyuktā ya evaṃ veda. For the final dative anirmārgāya cf. MS. 2. 3. 1 (26, 12)=4. 3. 6 (45, 4); K. 12. 8 (170, 22); MS. 1. 8. 5 (121, 15); 4. 4. 1 (50, 13); K. 12. 5 (167, 10); 12. 13 (176, 9); 24. 10 (102, 3)=Kap. 38. 3 (207, 21) and the parallel GB. 2. 2. 8 (273, 11 ed. Gaastra); JB. 2. 31 tad āhur : yat pṛṣṭhyābhiplavāv ity ācakṣate 'bhiplavam u vai pūrvam upayanti katham pṛṣṭhyaḥ pūrva upeto bhavatīti, sa brūyād : yad evāyam avaro vāyuh pavate para ādityas tenety, atho yat paraṃ (the ms. para) santam abhiplavam upayanti vyatiṣaṅgāyā 'nirmārgāya sarvāyuṣṭāyai.

Future Periphrastic 3 pl. nimraṣṭāraḥ 1. 241 (see above under √bhū, Future Periphrastic).

Causative Gerund mārjayitvā 1. 353 (see above under √das Causative Present 3 pl. upadāsyanti).

√mrđ (mrad) : Present 3 s. nimardate; Future 3 s. mar-

diṣyate—1. 114 yo vā aṅsum ekākṣaram vedānnāda eva śreṣṭhas
 svānām bhavaty, atho saha (so the mss.) eva tasyai janatāyā
 udgāyati, vāg (the ms. vāś) vā aṅsur ekākṣaras, tad eva gāyat-
 ram gāyatryai prastutāyāi (the ms. °stutāyāi) yad āder utta-
 ram akṣaram (the ms. akṣara) sa (the ms. sam) sthāṇur, yas
 tad udgāyann ārabhate sthāṇum ārabhate, ya u enaṃ nirha-
 rati gāyatrīm chidrām karoti gāyatrīm chidrām anu yajñas
 sravati yajñam anu yajamāno yajamānam anu prajās, sakh-
 yaśco (so the mss.; Caland, Auswahl, p. 318 line 13 from
 below, emends to sadhryaśvo) ha smāha taigmāyudhiḥ (var.
 lect. taigmābudhiḥ): ka u (var. lect. kau) svid adya rasadihā
 (the mss. svid adya rasadrihā, and svid advisadriḥa) urasi ni-
 mardīṣyata (all the mss. nimṛdīṣyata) ity, ete ha vai rasadihau (so
 all the mss.) ye ete gāyatryā uttame akṣare, yas te udgāyann
 ārabhate rasadihā (so all the mss.) urasi (the mss. purasi and
 purasa) nimardate (all the mss. nimṛdate), ya u ene nirharati
 gāyatrīm chidrām karoti gāyatrīm anu yajñas sravati yajñam
 anu yajamāno yajamānam anu prajāḥ. Much of this is un-
 intelligible to me. Does aṅsu refer to the aṅsugraha ŚB. 4. 1.
 1. 2; 4. 6. 1. 2 (tad ārambhaṇavad yatraitam [sc. aṅsugraham]
 grḥṇanty, athaitad anārambhaṇam iva yatraitam na grḥṇanti,
 tasmād vā aṅsum grḥṇāti); TS. 6. 6. 10. 1; K. 29. 6 (174, 5); Kap.
 45. 7 (273, 8); MS. 4. 7. 7 (102, 10); ĀpŚS. 12. 8. 5; KŚ. 12. 5. 6;
 12? What is the meaning of rasadiha? Whitney, Roots p. 126
 quotes mradīṣyati and mardīṣyate from JB. The former refers
 to our passage where Whitney appears to have read (with the
 var. lect.) kau svid adya rasadihā urasi nimradīṣyata (for nirmṛ-
 dīṣyata of the mss.) ity = nimradīṣyataḥ | ity 3 dual with kau
 rasadihau as subject; but in the following clause rasadihā
 urasi nimardate it is obviously the object of nimardate, and
 mardīṣyate occurs also at JB. 3. 160 (Hopkins, JAOS. 26,
 p. 64, 25) idānim idaṃ paryākariṣyāmo 'thedaṃ sarvaṃ mar-
 dīṣyata iti (to this passage refers Whitney's mardīṣyate). As
 the mss. of JB. frequently confuse ṛ with ar, and not infre-

quently with ra the vocalisation of the root syllable is not absolutely certain. In Vedic prose mard appears in the Infinitive TS. 6. 6. 4. 6 saṃmarditoḥ; mrad in the Present vimrade MS. 1. 6. 3 (90, 6, where the parallel passages K. 8. 2 [84, 16] and Kap. 6. 7 [66, 5-6] read vijihīte); in the Infinitive pramrade ŚB. 4. 4. 3. 11; and in the Causative mradayati TS. 6. 1. 4. 4 (where the root mṛd [mrad] refers to the root mṛd in the adjective sumṛḍīka of the mantra daivīm dhiyaṃ manāmahe sumṛḍīkām abhiṣṭaye). For ya u enaṃ nirharati (and ya u ene nirharati)...yajamānam anu prajāḥ cf. MS. 3. 4. 5 (50, 14) = K. 22. 2 (58, 6) sravati sā (sc. āhutiḥ), tāṃ sravantiṃ yajño 'nu sravati (K. 'nu parāsravati) yajñam anu yajamānaḥ; K. 23. 9 (85, 16) = Kap. 36. 6 (193, 6) and K. 30. 1 (182, 13) = Kap. 46. 4 (279, 7) sravati vai yajño 'samsthitas, taṃ sravantaṃ yajamāno 'nu parāsravati prajāyā ca paśubhiḥ ca; AB. 3. 11. 5 yan nividāḥ padam atiyād yajñasya tac chidraṃ kuryād, yajñasya vai chidraṃ sravad yajamāno 'nu pāpiyān bhavati.

√mruc: Present Participle mrocān (nom. s. mas.)—1. 27 eṣa vai mṛtyur yad ādityo, mrocann eva nāma, tam etābhir āhutiḥ śamayitvā divaṃ lokānāṃ jayaty ādityaṃ devānām, ādityasya devasya sāyujāṃ (var. lect. om. sāyujāṃ) salokatām samabhyārohati ya evaṃvidvān agnihotraṃ juhōti.

A-Aorist, Whitney, Roots p. 128 amrucat refers to JB. 1. 7 (Caland, Auswahl § 3, p. 6, 13 and 14) vyamrucat and nyamrucat.

√yaj: Perfect 3 pl. Middle ijire—3. 62 janasya gopā ajaniṣṭa jāgrvir (SV. 2. 257 = RV. 5. 11. 1) ity āgneyam ājyaṃ bhavati janadvad, eṣa ha vāva janasya gopās, tam evaitat prātassavanāt prajanayanti, taṃ prajātaṃ mādhyandine savane manthaty (so, singular, the ms.), agnir ity (the ms. iti) agnim (the ms. gnir) evainaṃ tad āha (agnir ity refers to the beginning of SV. 2. 257b = RV. 5. 11. 1b agnis sudakṣaḥ...), sudakṣas suvitāya (the ms. supitāya) navyasa (SV. 2.

257b = RV. 5. 11. 1b) iti, prāṇo vai dakṣaḥ, prāṇān evāsmiṃs tad dadhati, ghṛtapratīka (SV. 2. 257c = RV. 5. 11. 1c) ity, etad vā agneḥ priyaṃ dhāma yad ghṛtaṃ, priyeṇaivainaṃ tad dhāmnā (the ms. dhāmā) samardhayanti, bṛhatā divisprśe (SV. 2. 257c = RV. 5. 11. 1c; the ms. reads divasprśe) 'ti, bṛhato rūpam upagachanti, bārhatam hy etad ahar, dyumad vi bhāti bharatebhyaś śucir (SV. 2. 257d = RV. 5. 11. 1d) iti, 'mā ha vai prajā bhāratīś, tābhya evaitac chucir vibhāty, atho yad evainena bharatā agra ijire 'tho yad evaiṣa devebhyo havyaṃ vahati tasmād bhāratāḥ (so the ms.; Caland, Auswahl, p. 312, 12 reads bhāratāḥ; but bhāratāḥ refers to Agni, who, according to this passage, has the epithet bhārata both because the Bharatas sacrificed with this sacrifice and because he carries [vahati = bharati cf. TS. 2. 5. 9. 1 bhāratety āhai, 'ṣa hi devebhyo havyaṃ bharati] the oblation to the gods). For the beginning cf. PB. 12. 8. 1-2 janasya gopā ajaniṣṭa jāgrvir ity āgneyam ājyaṃ bhavati | janadvad vā etad ahar yac caturtham. For etad vā agneḥ priyaṃ dhāma yad ghṛtaṃ, priyeṇaivainaṃ tad dhāmnā samardhayanti cf. TS. 5. 3. 10. 3 = TB. 1. 1. 9. 6 etad vā agneḥ priyaṃ dhāma yad ghṛtaṃ, priyeṇaivainaṃ dhāmnā samardhayati; and further for priyeṇaivainaṃ tad dhāmnā samardhayanti cf. K. 31. 10 (13, 6) = Kap. 47. 10 (294, 13) priyeṇaivainā (sc. devatāḥ) dhāmnā samardhayati; ŚB. 13. 2. 1. 2 = 13. 3. 6. 2 = 13. 6. 2. 11 priyeṇaivainān (sc. devān) dhāmnā samardhayati; TS. 5. 1. 9. 5 = 6. 3. 5. 4 = TB. 1. 4. 4. 4 etad vā agneḥ priyaṃ dhāma yad ājyaṃ, priyeṇaivainaṃ dhāmnā samardhayati; AB. 3. 8. 7 priyeṇaivainaṃ (sc. vaṣaṭkāram) tad dhāmnā samardhayati; 3. 37. 16 priyeṇaivaitānś (sc. pitṛn) tad dhāmnā samardhayati; 6. 7. 10 = GB. 2. 5. 13 priyeṇaivainau (sc. indrāgnī) tad dhāmnā samardhayati; and in connection with mithunena: ŚB. 10. 5. 2. 12 ete vā tad devate mithunena priyeṇa dhāmnā samardhayati; 14. 1. 2. 11 = 14. 1. 3. 25 tenaivainam (sc. yajñam) etan mithunena priyeṇa dhāmnā samardhayati; PB. 14. 2. 3; 4; 5 expresses the same

idea by priyeṇaivainam (sc. in 3 agnim; in 5 indram; 4 reads: priyeṇaivainau [sc. mitrāvaruṇau]) tad dhāmnā parokṣam upaśikṣati.

S-Aorist 3 pl. ayakṣata—2. 382 alūlubhann ṛtūn, śraddadhānā ayakṣata, nārātsur iti, ...acikṣann ṛtūn, śraddadhānā ayakṣata nārātsur (so the ms.; but the contrast requires ayakṣatā-rātsur) iti.

Future Periphrastic 3 s.; yaṣṭā—2. 424 (Caland, Auswahl § 168, p. 221, line 5 from bottom) = 3. 17 (Oertel, KZ. 61, p. 140, 10) dhāvata, śvo yaṣṭeti. The only other Periphrastic Future in Vedic prose is TB. 3. 9. 22. 1 yaṣṭāmahe. [Simon's Index to the K. gives (p. 158, col. 2, lines 13-14) yaṣṭā as Periphrastic Future to √yaj; (all three in mantras), but of these K. 21. 13 (54, 4) = RV. 2. 9. 6; and K. 1. 12 (6, 19) = 31. 11 (13, 9) = Kap. 1. 12 (8, 16) = Kap. 47. 11 (294, 16) yaṣṭā is clearly an agent noun as appears from the parallel TS. 1. 1. 12. 1 = TB. 3. 3. 7. 5 where the vocative yaṣṭar is read. Cf. Bloomfield-Edgerton-Emeneau, Vedic Variants III § 330, p. 130].

Causative Perfect Periphrastic 3 pl. yājayām cakruḥ—2. 303 (Caland, Auswahl, p. 307, 1-8) etenaiva mā (i. e. janakam vaideham) yājayateti tatheti, tena (sc. saptarātreṇa) hainam yājayām cakruḥ (subject: the Brāhmaṇas of the Kurupañcalas).—3. 159 (Hopkins, JAOS. 26, p. 64, 17) śaryāto vai mānavaḥ prācyām sthalyām ayajata, tam ha rṣayo yājayām cakruḥ.

Desiderative Perfect Periphrastic 3 s. iyakṣām cakre—2. 303 (Caland, Auswahl, p. 307, 1-2) tena (sc. saptarātreṇa) haitena janako vaideha iyakṣām cakre. The same form JB. 2. 113 (Caland, Auswahl § 135, p. 157, 9) and 2. 126 (Caland, Auswahl § 138, p. 163, line 14 from bottom).

√yat: Future Participle gen. s. saṃyatiṣyamāṇasya 1. 92 (see below under √hṛ Desiderative Present 3 s. ājihīṣati).

√yam: Present 3 s. Whitney, Roots p. 130 cites a 3 s. of the root class yamiti (?). This refers to JB. 1. 28 (Caland,

Auswahl § 7, p. 13, line 3 from bottom) eṣa vai yamo ya eṣo 'ntaś candramasya, eṣa hidaṃ sarvaṃ yamiti (so all the mss.; Caland emends to yamati). For the connection of Yama with √yam cf. ŚB. 14. 1. 3. 4 eṣa hidaṃ sarvaṃ yamayati, and as Present forms of √yam according to the a-class (yamati) do not occur in Vedic prose yamayati might be suggested for JB.

Perfect 3 s. udyayāma—3. 24 punānas soma dhāraye (SV. 1. 511 = RV. 9. 63. 28) 'ty ubhayarūpā bṛhati bhavaty, eṣā ha vā ubhe sāmanī udyayāma.

Infinitive udyantum—3. 167 chandānsi yad amum ādityam udayachāns tāni nāśaknuvann udyantum (the ms. nāśaknuvandyantum).—3. 173 na hy anyā (sc. ṛk) gāyatrīyā āptaṃ yajñakratum udyantum arhati.

√yā: S-Aorist 3 s. ayāsīt—2. 371 yo vai śreyaso niyāne-naiti: 'dam ayāsīd idam ayāsīd iti na (the ms. ra) vai sa riṣyati, śreyaso vā ete niyānena (the ms. nidhānena) yanti ya ādityasya, te svasty ariṣṭā udṛcam aśnuvate, te tad gachanti yatraiṣa ādityo gachati, tad etad gatvaitasyaivāyanena punar yanti. Cf. JB. 1. 144 yad uccair gāyec chreyaso bhrātṛvyasya niyānena yāyād yan nīcāir gāyet pāpiyaso bhrātṛvyasya niyānena yāyāt, and PB. 7. 19. 4 yāty asyānyo niyānena nānyasya niyānena yāti.

Causative Present 3 s. pra...yāpayati—1. 84 devakṣetraṃ vā eṣo (the ms. eṣye and eṣyo) 'dhy avasyati yas somasyodgāyati, ya in nu mānuṣāya kṣetrapataye 'procyāvasyati tam in nu sa hinasti vā pra vā yāpayaty, atha kiṃ yo daivyāya kṣetrapataye 'procyāvasyāt, somodgāyodgāya somety āha, somo vai devānāṃ kṣetrapatis, somāyaiva tad devānāṃ kṣetrapataye procyodgāyati nārtim ārchati. Cf. MS. 2. 1. 1 (2, 2) kṣetrasya pataye caruṃ (sc. nirvapet) kṣetram adhyavasyan. Exactly the same construction at 1. 83 yo vai daivyaṃ vājinaṃ veda vājī bhavati, yajño vāva daivyo vājī, ya in nu mānuṣaṃ vājinaṃ aśāntam asaṃmṛṣṭam ārohati tam in nu sa hinasti vā pra

vā kṣiṇoty atha kiṃ yo daivyaṃ vājinam aśāntam asaṃmṛṣ-
tam ārohāt. The yajus somodgāyodgāya soma (which is
wanting in Bloomfield's Concordance) is repeated imme-
diately afterwards: somodgāyodgāya somedam amuṣmā idam
amuṣmai.

√yu 'unite': Present 3 s. Middle yute and 3 pl. Imper-
fect ayuvata—2. 117 yavorvarā vedir bhavati, sā hi purākṛta
(var. lect. punākṛtā) hi (so the mss.) bhavati, yavānām uttara-
vedir, yavair vā ādityā aṅgirasām yajñam ayuvata, yad yajñam
yavair ayuvata tad yavānām yavatvaṃ, yavair eva dviṣato
bhrātr̥vyasya yajñam yute.—Present Optative 3 s. prayuyāt,
1. 322 = 336 yad etad om ity ādatte 'sāv āditya etad akṣaram
tad etat trayasya vedasyāpīḷitam akṣaram, sa yad om ity
ādatte 'mum evaitad ādityamukha ādhatte, sa yathā madhunā
lājān prayuyād evam evaitenākṣareṇa sāman rasam dadhāti,
tad āpyāyayati tenāsyāpīnena rasavatā stutam bhavati. Cf.
above under √piḍ.

√rādh: Present 3 pl. rādhnuvanti and Perfect 3 pl.
rarādhuḥ—1. 349 te ha rarādhus, te ya evaṃ vidvāṅsaḥ kur-
vanti rādhnuvanty eva.

S-Aorist 2 s. aparātsiḥ—2. 16-17 śirṣṇaiva pratipadyaṃ, sarvā
ha vā etad devatā stotraṃ pratyupatiṣṭhanti: mayā pratipat-
syate mayā mayeti, sa yadi śirṣṇā pratipadyeta yaiva śiraḥ-
pratipad devatā bhavati tām eva tena rdhnoti, yadi pakṣeṇa
yaiva pakṣau(so the mss.)—devatā bhavati tām eva tena rdh-
noti, yadi pucchena yaiva puccham-pratipad devatā bhavati
tām eva tena rdhnoti, yady ātmanā yaivātmānaḥ(var. lect.
°tmānaḥ)—pratipad devatā bhavati tām eva tena rdhnoty, an-
taritā (var. lect. atarikṣatā) itarā devatā bhavanti, sarvā (the
mss. sarvā) u ha vai devatā śirṣann (the mss. śirṣṇann) eveme
vai vasavaḥ | 17 ime rudrā ima ādityā ime viśve devā ayam
evāyaṃ loka idam antarikṣam ayam asau loka imā diśas śrot-
ram idaṃ rathantaram idaṃ vāmadevyam idaṃ bṛhad idaṃ
yajñāyajñiyaṃ, tad etac chirṣṇā pratipadyamānas sarvābhir

devatābhis sarvair ebhir lokais sarvais sāmabhir anantarāyaṃ pratipadyate, sa yad ato 'nyenāṅgena pratipadyeta yaiva tat-pratipad devatā syāt tām eva rdhnuyād, antaritā itarā devatāsyur, atha tac chīrṣṇā pratipadyamānas sarvābhir eva devatābhir anantarāyaṃ pratipadyate, 'tho haitad devatānām priyaṃ yac chīrṣṇā pratipadyate: sarvā no nāparātsīr iti. Instead of 2 s. aparātsīr a 3 s. aparātsīd would be expected, cf. for a possible interchange of r and d Oertel, Göttinger Gel. Anzeigen, 1931, p. 239-240; Studia Indo-Iranica, Ehrengabe für Wilhelm Geiger p. 136-137; Bloomfield-Edgerton's Vedic Variants II § 272a, p. 142, and add the reading of Devarāja on Naigh. (Bibl. Ind. I, p. 284, 8) indraḥ pūrbhir ātirad instead of indraḥ pūrbhid ātirad of RV. 3. 34. 1 and all other parallels.—3 s. arātsīt, 3. 3 te māsās ca rtavaś cābruvan: yena naḥ pitā prajāpatir yajñeneṣṭvārātsīt tena yajāmahā iti.—1 pl. arātsma, 2. 396 viśvebhya eva tad devebhyo nirvedayante: 'rātsmeti (the ms. rātsmeti) and 2. 399 agnaya eva tad devebhyo nirvedayante: 'rātsmeti.—3 pl. arātsuḥ, 2. 210 atha śīsira aikṣata: yenaiveme (sc. ṛtavaḥ) pūrvā iṣṭvārātsus teno evāhaṃ yajā iti, sa etenaivāyajata, sa etām eva rddhim ārdhnod etad annādyam avārunddhaitām punarnavatām yaiśā śīsirasya.—2. 213 atheyam ūrdhvā dig aikṣata: yenaivemā (sc. diśaḥ) pūrvā (the ms. inserts na before pūrvā) iṣṭvārātsus teno (the ms. tene) evāhaṃ yajā iti, tenaivayajata, saitām eva rddhim ārdhnod, etām pratiṣṭhām etam anantaṃ svargaṃ lokam ajayat, sa eṣa etasyānantas svargo loko jitaḥ.—2. 382 (bis) see above under √yaj, S-Aorist 3 pl. ayakṣata.

√ric: Present Optat. 3 s. atiricyeta; Imperfect 3 s. atyaricyata and Future 3 s. atirekṣyate—1. 200 indraṃ vai haro 'tyaricyata, sa devān abravīt: kathaṃ mā haro nātiricyeteti, taṃ viśve devā abruvan: vayaṃ tvā harivatā mantreṇa stoṣyāmas tathā tvā haro nātirekṣyata iti, taṃ viśve devā harivatā mantreṇāstuvāns, tato vā indraṃ haro nātyaricyata. For harivatā mantreṇa and for the play on hari and haras

cf. PB. 12. 13. 7; ŚB. 4. 5. 3. 4.

Causative Present 3 pl. atirecayanti—1. 199 savanāt-savanāt somam atirecayanti, ..., yat savanāt-savanāt somam atirecayanty adhvaryur enaṃ tena prajanayati.—1. 356 yad atiṣṭuyus svāram agniṣṭomasāma kuryur, nyūno vai svarō, 'ty etad recayanti yad atiṣṭuvanti. Cf. PB. 7. 2. 5; 7. 3. 25; 17. 12. 1 with Caland's notes.

√ru 'cry': Imperfect 3 pl. aravanta—3. 184 tāsu rauravaṃ (sc. sāma), devā vā etā ayātayāmnis tanūr asurayudhāya prābrhantā, 'gnir (the ms. 'gnim) eva rauravaṃ prābrhata, tenāsūrān abhyatapat, te 'bhitapyamānā aravanta, yad abhitapyamānā aravanta tad rauravasya rauravatvam; cf. PB. 7. 5. 7; 10-11 tad devā yaśo vyabhajanta, tasyāgnī rauravaṃ rābrhata [...] agnir vai rūras, tasyaitad rauravam | asurā vai devān paryayatanta, tata etāv agnī rūrau (so the commentary and Caland; the text reads rūro) viṣvañcau stobhāv apaśyat, tābhyām enān pratyaūṣat, te pratyūṣyamāṇā aravanta, yad aravanta tasmād rauravam, and cf. JB. 1. 122 (Caland, Auswahl § 20, p. 29, 12 and 14); 1. 123 (Caland, Auswahl § 22, p. 30, 17).

√rudh 'obstruct': S-Aorist 1 s. Middle avārutsi—3. 83 vasiṣṭho vai jīto (the ms. jīto) hataputro 'kāmayata: bahuḥ prajayā paśubhiḥ prajāyeyeti, sa etat (sc. vasiṣṭhasya priyam, PB. 12. 12. 9) sāmāpaśyat, tenāstuta, tato vai sa bahuḥ prajayā paśubhiḥ prajāyata, so 'bravīt: priyaṃ vāvedaṃ mamābhūd yena priyaṃ prajāṃ avārutsīti, tad eva priyasya priyatvaṃ, tad etat prajananaṃ sāma, bahuḥ prajayā paśubhiḥ prajāyate ya evaṃ veda, yad u vasiṣṭho 'paśyat tasmād vasiṣṭhasya priyam ity ākhyāyate. The regular hataputra also at JB. 1. 150 (JAOS. 18, p. 47, no. ix. 2); 3. 26; 149; 204 as in TS. and ŚB. against the irregular putrahata PB. 4. 7. 3; 8. 2. 4; 19. 3. 8; K. 12. 10 (172, 12; the Kap. parallel is wanting), cf. Wackernagel II, 1 § 116, p. 302. At AB. 6. 34. 4 the 1 s. Middle appears in text and commentary with irregular

vṛddhi: pratyarautsi (Whitney § 887b).

Desiderative Imperfect 3 s. avārurutsata—3. 2 sa evaiṣa prajāpatis saṃvatsaro 'bhavat, sa idaṃ sarvaṃ tatvā vyāpyā-titiṣṭhat (? , the ms. idaṃ sarvaṃstatvāvapyātiṣṭhat), sa aikṣata: kayā svadhayā kenānnādyena kayorjedam ayam vyāpad iti, tasminn etāṃ svadhām ūrjam annādyam akṣitiṃ paryapaśyad dvādaśa paurṇamāsīr dvādaśāṣṭakā dvādaśāmāvāsyās, tām avārurutsata (the ms. dvādaśāmāsyās tām avārurutsata).

√ruh: Infinitive pratyavarodhum and Gerund rūdhvā—2. 190 yathā mahāvṛkṣasyāgraṃ rūdhvā pratyavarodhum na vindet tādṛk tat. The Gerund rūdhvā also at PB. 4. 7. 10; 18. 7. 13; GB. 1. 4. 20.

√laghūy: Present Optative 3 s. laghūyet—1. 245 tā etās tistro virājo: daivī yajñīyā mānuṣy, etāsu ha sucittaś śailano janakaṃ vaidehaṃ samūde, sa hovāca: śraddhā māvidad, ṛtvijo me hvayantv iti, tasmai ha kurupañcālān ṛtvija ūhus, teṣu hāgateṣu śailano bibhayāṃ cakārā: 'gachan (the mss. cakārāgachad and cakārāgachad) brāhmaṇā (var. lect. brāhmaṇā) ivodantā yān ayam iha na laghūyed iti (? , the mss. yāṃ [var. lect. yāṃ] vai na laghūyed iti). The text after bibhayāṃ cakārā is corrupt and not clear to me. Instead of the Imperfect āgachan brāhmaṇāḥ...an Aorist would be expected. The Udantāḥ (perhaps equivalent to the Udantyāḥ AB. 7. 18. 2, cf. Caland, Auswahl § 74, p. 80, note 10; my Syntax of Cases I § 48, Ex. 8, Rem. p. 104, 19) are mentioned in an obscure passage JB. 1. 197 (Caland, Auswahl § 74, p. 78, line 13 from bottom) and in connection with the Kurus and Pañcālas (but apparently not identical with them) at JB. 1. 256 and 262 (Caland, Auswahl § 91, p. 98, line 14 from bottom and § 94, p. 102, 7).

√likh: Gerund saṃlikhya (var. lect. sallikhya) 1. 353 (see above under √ubj).

√lip: Passive Present 3 s. lipyate—1. 275 mṛdā lipyate; na mṛdā lipyate.

√lih: Present Optative 3 s. lihyāt—3. 333 yathā vatsam jātam mātā lihyād evam.

Intensive Preterit Participle (n. neut.) lelihitam—1. 4 sa yat purastād apa upaspr̥sati satyaṃ vā āpas satyaṃ dīkṣā d īṣai-vāsyā sā: 'gnir jyotir jyotir agnis svāhety aṣṭākṣareṇa juhoty, aṣṭākṣarā gāyatrī, tad eva prātassavanam, manasā niṣkeval-eno (var. lect. niṣkevalyo no) 'ttarām āhutiṃ (the mss. āhutiṃ) juhoti, tad eva mādhyandinaṃ savanam, upamr̥ṣṭe praśnāti, tad eva ṛṭṭiyasavanam, lelihitam iva hi tat ṛṭṭiyasavanam. Note that in counting the number of syllables of the yajus the svāhā at the end is not included.

√lī 'cling': Causative Present Subjunct. 1 pl. lāpayāmahai—2. 424 (Caland, Auswahl § 168, p. 221, line 5 from bottom, where the reading of the ms. lopayāmahai should be emended)=3. 17 ned devān lāpayāmahā iti; cf. Kuhn's Zeitschrift 61, p. 139-140.—Causative Future 2 pl. (ā)lāpayiṣadhve, 2. 439 (JAOS. 19, p. 100) na mā lāpayiṣadhve, or na mālāpayiṣadhve; cf. Kuhn's Zeitschrift 61, p. 138.

Desiderative of the Causative Present Imperat. 2 s. līlāpayiṣyasva, 1. 162 (Actes du onzième Congrès International des Orientalistes, Paris, 1897, I [1899] p. 229; Caland, Auswahl § 53, p. 60) imām dīrghajihvīm līlāpayiṣasveti (the mss. līlāvaiṣasveti and līlāiṣastveti), cf. Kuhn's Zeitschrift 61, p. 138-139. On these Middle Causative forms of √lī cf. Kuhn's Zeitschrift 61, p. 137-141. In Whitney's Roots p. 145 s. √lap the Causative Middle "lāpayate B. U." should be deleted, all these Middle forms belong to the Causative stem lāpay- of √lī 'cling' and signify 'deceive, cheat'.

Whitney, Roots, p. 148 registers under √lī 'cling' a Perfect Active 3 pl. "lilyus B+". But such an active 3 pl. Perfect does not occur in Vedic literature¹ (for later examples cf. PW. under √lī lī+ni, col. 551, 31-32 and +vi col. 552, 35); Whit-

¹ Only the Middle forms nililye (PW.) ŚB. 1. 2. 3. 1 [=Kāṇva 2. 2. 1. 15 nilayām cakre] and pratyālilye KB. 13. 3 (58, 14 and 17) are quotable.

ney's B is based on JB. 2. 2 liliyus, but see below under $\sqrt{\text{li}}$ 'be unsteady'.

$\sqrt{\text{li}}$ 'be unsteady': Intensive Present Optat. 3 pl. leliyuḥ (? the mss. liliyus, līliyus)—2. 2 abhy eva rathantareṇa kran-dati, reta eva bṛhatā siñcati, garbhān eva vairūpeṇa dadhāti, janayaty eva vairājena, vardhayaty eva śakvaribhir, annādyam eva revatībhiḥ pradīyate; tat kuto māsi-māsi janiṣyate, yo vai māsyō garbho 'vapadyate: 'srāvīr iti caitam (var. lect. vaitam) āhus, sa yathāsāmi garbhāḥ (var. lect. garbhām) pateyur yathā vāmā (var. lect. vā) oṣadhīr (var. lect. oṣadham) leliyus (? , the mss. liliyus and līliyus) tāḥ kuditās (? , the ms. kuditā and kiṃ-ditā) syuḥ śuṣeyur (var. lect. śiṣeyur) evaivaṃ tad yan māsi-māsi pṛsthāny upayanti. The second half of this passage is far from clear to me. The meaning seems to be that the pṛsthās should not be undertaken every month, for an embryo which is born after the lapse of one month is born prematurely (cf. TS. 5. 5. 1. 6-7 yathāsāmi garbho 'vapadyate tādṛg eva tad, ārtim ārched,...yathā saṃvatsaram āptvā | kāla āgate vijāyate...nārtim ārchati): 'Whence will (= can) (an embryo) be born after the space of each month? For an embryo which (is born when) it is only one month old is miscarried; and in regard to such a one they say (to the woman): "Thou hast miscarried" [literally: "thou hast leaked"]; if they undertake the pṛsthās each month that is as if embryos should fall down prematurely.' The second comparison seems to refer to plants which are not firmly rooted and dry up. Only this much is certain that the mss. līliyus contains an Optative parallel to the surrounding Optatives pateyuḥ, syuḥ, śuṣeyuḥ, and cannot be a 3 pl. Perfect of $\sqrt{\text{li}}$ 'cling' (see above under $\sqrt{\text{li}}$ 'cling' in fine). For $\sqrt{2}$ li in the sense of 'to lack a firm support' (in contrast to $\sqrt{\text{sthā}}$ +prati) cf. TS. 5. 6. 4. 2 = K. 22. 9 (65, 14) = Kap. 35. 3 (179, 15-16) sa prajāpatiḥ puṣkaraparṇe vāto bhūto 'leliyata, sa pratiṣṭhām nāvindata, and JB. 1. 216 (Ca-land, Auswahl § 79, p. 83) kaṇvo vai nārṣado jyog apratiṣṭhi-

taś caran so 'kāmayata (for the proleptic participle cf. my Syntax of Cases I § 10, p. 19-21): pratitiṣṭheyam iti, ..., arata iva vā eṣa bhavati yo na pratitiṣṭhati, leleva vai rātrī, rātir vā eṣā, tataḥ sa pratyatiṣṭhat. On other forms of √li 'be unsteady' cf. my Syntax of Cases I § 29, Ex. 39, Rem., p. 73; § 57, Ex. 6, Rem., p. 149 and Caland ŚB Kāṇva I, Introduction III § 22e, p. 63 (where JB. 3. 45 leleva vā antarikṣam [Caland, Auswahl § 79, note 1, p. 83] should be compared with ŚB. lelayevāntarikṣam). In the preceding chapter (JB. 2. 1) vāc is identified with the pṛṣṭhāni and a sixfold division of vāc in rathantaram, bṛhatī, virūpā, virāj, śakvarī and revatī is discussed. I give this chapter, although the text is often corrupt and unintelligible: vāg eṣā yat pṛṣṭhāni, tām etām viprayuñjate, tām viharanti; sa prathamam ahaḥ prāpya rathantaram bhavatiyam eva pṛthivī, vāg vai rathantaram, saiṣā vadati; sā dvitīyam ahaḥ prāpya bṛhatī bhavati yām imām śreṣṭhī (var. lect. śreṣṭhām) vadati, 'ty avocad iti, sā hi dūrāc chrūyate; sā tṛtīyam ahaḥ prāpya virūpā bhavati yad idaṃ tiryag vāca: ehi prehy āharopāharaśepāyayeti (so the mss. with var. lect. āharo avaharaśepāyayeti; the two Imperatives āhara and upāhara are clear, but what is the rest ?); sā caturtham ahaḥ prāpya virāḍ bhavati tūṣṇīṃniṣadyam (var. lect. °niṣidyam), etad dha vairājaṃ vāco yat tuṣṇīṃniṣadyaṃ (so all mss.) yām imām śreṣṭhinas tūṣṇīm āsīnasyaiva jīḅāsante; sā pañcamam ahaḥ prāpya śakvarī bhavati yayā praśiṣṭaś (the majority of the mss. praśiṣṭhaś) śaknoti (var. lect. śaktoti; for the connection of śakvarī with √śak cf. AB. 5. 7. 3; MS. 4. 2. 12 [35, 18]; PB. 13. 4. 1); sā ṣaṣṭham ahaḥ prāpya revatī bhavati yayānādyam pradīyate, sā na māsi mā syāt (so the mss. with the var. lect. syāt; read sā na māsi-māsi syāt ?), tad (? , the mss. tav) yā lelibhyasyaitad (var. lect. lelibhyasyaitad) ājānaṃ yām imām lelibhā (so all mss.) vācaṃ vadantī: 'mām vā ayaṃ hyo 'vadad imām pūrvedyur imām pūrvasamām samānīm bata vācaṃ vadati na

(var. lect. om. na) batainaṃ paryetiṭy evaṃ tad yan māsi-māsi pṛṣṭhāny upayanti. Is there any connection between the unintelligible lelībhyaśya, lelībhā of JB. 2. 1 with the leliyuḥ of JB. 2. 2? Cf. finally on the creation of the rathantara, bṛhat, vairūpa, vairāja, śākvara and raivata sāmans PB. 7. 8. 8-15; JB. 1. 143-144 (Caland, Auswahl § 37, p. 44) and JB. 3. 118 tā (sc. apaḥ) devā abruvan: sṛjadhvam iti, tā rathantarāṃ prathame 'hann asṛjanta, tad rathaghoṣo 'nvasṛjyata, tasmād rathantarasya stotre rathaghoṣaṃ kurvanti; tā abruvan: sṛjadhvam eveti, tā bṛhad dvitiye 'hann asṛjanta, tat parjanyaśya ghoṣo 'nvasṛjyata, tasmād bṛhataś stotre dundubhīn (so the ms. here and JB. 1. 143 [Caland, Auswahl § 37, p. 44, 16]; Caland on PB. :7. 8. 10a note 1 reads dundubhīm) udvādāyanti, varṣukaḥ parjanya bhavati; tā abruvan: sṛjadhvam eveti, tā vairūpaṃ tṛtiye 'hann asṛjanta, tad grāmaghoṣo 'nvasṛjyata, tasmād vairūpasya stotre grāmaghoṣaṃ kurvanti; tā abruvan: sṛjadhvam eveti, tā vairājaṃ caturthe 'hann asṛjanta, tad agner ghoṣo 'nvasṛjyata, tasmād vairājasya stotre 'gniṃ manthanti; tā abruvan: sṛjadhvam eveti, tāś śākvaraṃ pañcame 'hann asṛjanta, tad apām ghoṣo 'nvasṛjyata, tasmāc chākvarasya stotre 'pa upanidhāya stuvanti; tā abruvan: sṛjadhvam eveti, tā raivataṃ ṣaṣṭhe 'hann asṛjanta, tat paśughoṣo 'nvasṛjyata, tasmād raivatasya stotre paśughoṣaṃ kurvanti vatsān mātṛbhis saṃvāśayanti (cf. Caland's note on PB. 13. 10. 9); tā abruvan: sṛjadhvam evety, etāvad vāvety abruvañs, tad ete bhavā āsām (so the ms.) aindrā ghoṣā (the ms. aindrāghoṣo) vadanty, asminn aindrā ghoṣās sarvā asmin puṇyā vāco vadanti ya evaṃ veda.

√lubh: Redupl. Aorist 3 pl. alūlubhan 2. 382 (see above under √yaj, S-Aorist 3 pl. ayakṣata).

Causative Present 3 s. lobhayati—2. 10 tad āhuḥ: kṛtrimevaiśā virāḍ upākāryeva, saṃpadam lobhayaty, om ity etad akṣaram geyam ity (all mss. iti), etad dha vā idaṃ sarvam akṣaram, yathā sūcyā palāśāni saṃtṛṇṇāni syur evam etenākṣareṇeme

lokās samṭṛṇṇāḥ. The clause yathā sūcyā...lokās samṭṛṇṇāḥ = JUB. 1. 10. 3; for √ṭṛd + sam 'to unite by piercing holes and driving a peg or pin through them' cf. TS. 6. 2. 11. 2; ŚB. 3. 5. 4. 13; K. 25. 9 (115, 14) = Kap. 40. 2 (222, 7-8); MS. 3. 8. 8 (106, 6) and cf. Caland's note 1 to ĀpŚS. 11. 13. 2; at Chānd. Up. 2. 23. 4 tad yathā śāṅkunā sarvāṇi parṇāni samṭṛṇṇāny evam omkāreṇa sarvā vāk samṭṛṇṇā. Śaṅkara takes śāṅku in the sense of parṇanāla 'rib of the leaf' and so PW. under śāṅku 4; pw. under śāṅku 1 e; Boehlingk in his translation, although the word is not found elsewhere in this sense in literature.

Present Optative 3 s. lobhayet, 3 pl. lobhayeyuḥ—2. 433 samṭpadam lobhayet, and samṭpadam lobhayeyuḥ.

√vac: Conditional 3 pl. avakṣyan—2. 251 = 262 ta etaṃ (262 etat) trirātram yajñam apaśyaṅs, tam āharanta, so 'bravīt: samēnānena (262 samainānena) yajñena yakṣyāmahā3 (251 yakṣāmahā3) asamenā3 (251 asamair3; 262 asamainā3) iti, samēnety (251 and 262 samainety) abruvan, yat samēnety (251 samainety, 262 semainety) abruvan sama (251 and 262 samayy) eva tad varṣam akurvata same (262 samai) rāṣṭram samjñām eva tad akurvātā, 'tha yad avakṣyann (251 avakṣann): asamenety (262 samainety) asama (251 asamaiyy; 262 asamayy) eva varṣam abhaviṣyad asame (251 and 262 asamai) rāṣṭram samjñābhaviṣyat.—3 s. pratyavakṣyat, 1. 285 atha ha samgamanah kṣaimiḥ satyayajñam pauluṣim paprachāparyeṇa (v. l. paprachā āpāmyena) prahita aruṇinā: satyayajñā pauluṣe yat stutā gāyatrī bhavati stūyate triṣṭub astutā jagatī katham tās sarvās samṭpadya mādhyandinaṃ savanam udyachantiti, tad dha na pratyuvāca, tena hainaṃ jigāya, sa yat pratyavakṣyat: yasmād brāhmaṇas ca vaiśyas ca kṣatriyam adhastād upāsāte 'tho yad asyādyāv (so the ms.) abhavatām atho yad evaitad dvādaśākṣaram padam iti. This passage forms the end of chapter 285 immediately following the extract given by Caland, Auswahl § 100, p. 110-11; the next

chapter (286) is published in Caland's *Auswahl* § 101, p. 112. The protasis beginning with *sa yat pratyavakṣyat...* lacks its proper apodosis (cf. below JB. 3. 156): 'He did not reply; if he had replied [he would have replied]', *sa yat pratyavakṣyat: yasmād...dvādaśākṣaram padam iti [pratyavakṣyat]*. Cf. below JB. 1. 290 and 1. 296 (Caland, *Auswahl* § 105, p. 120) *tad dha na pratyuvāca,...*, *taṃ hocur: yat pratyavakṣyaḥ katham pratyavakṣya iti, sa hovāca: yad...ānaśāte iti pratyavakṣyam yat pratyavakṣyam.—1. 290 athaupāvir āruṇiṃ paprachā: 'ruṇa āruṇe kasmai kam anuṣṭub yajñam udyachatiti, tad dha na pratyuvāca,...*, *sa yat pratyavakṣyat: prajāpatir vā anuṣṭup* (the mss. *anu* and *anup*), *prajāpatir vai kaḥ, prajāpataye kam udyachatiti ha pratyavakṣyat iti tad u ha śāsvan na tathā yad eva bṛhatīṃ sarvāṇi chandānsy abhisampadyante, bṛhatī svargo lokas* (cf. JB. 1. 285, Caland, *Auswahl* § 100, p. 111, 2), *svargāya lokāya kam udyachatiti ha pratyavakṣyat iti* (the chapter 290 ends here; the next chapter, 291, is given in Caland's *Auswahl* § 103, p. 117).—3. 156 *atha ha naitatnava āruṇiṃ paprachā: 'ruṇa āruṇe kasmād aretodhās satyo mahānāmnaḥ prajanayanti, kasmād u retodhās satyo revatayo na prajanayantiti,...*, *tad dha na pratyuvāca, tena hainaṃ jigāya, sa yat pratyavakṣyat: reto vai revatayo reto raivataṃ sāma,...*, *tasmād aretodhās satyo mahānāmnaḥ prajanayanti, tasmād u retodhās satyo revatayo na prajanayantiti*. Here as above 1. 285 the *pratyavakṣyat* of the apodosis is wanting.

√*vad*: Infinitive in *-tum*, *upavaditum* (? *apavaditum*)—1. 278 *ko hi śreyasaḥ pariveṣaṇam upavaditum* (the mss. *pariveṣaṇam ā uva vaditum*) *arhati, yo vai śreyasaḥ pariveṣaṇam upavadati* (the mss. *apavadati*) *yayā vai sā tam ārtiyā kāmāyate tayainaṃ ninayati*. Note √*nī*+*ni* with the accusative and instrumental as against the double accusative MS. 2. 5. 1 (47, 17) *adhṛtā devatā...īśvarainam* (sc. *yajamānam*) *ārtiṃ ninetoḥ*; 3. 4. 8 (56, 11) *sa enam* (sc. *yajamānam*) *ārtiṃ ninayet*; 3. 9. 4 (120, 11) *ta* (sc. *lokāḥ*) *enam* (sc. *yajamānam*)

ārtim ninayanti, or accusative and dative MS. 2. 5. 1 (47, 16) sa (sc. vāyuh) enam (sc. yajamānam) bhūtyai ninayati; (47, 17-18) sai (sc. devatā) 'vainam (sc. yajamānam) bhūtyai ninayati; 2. 5. 11 (62, 4) vāyur evainam bhūtyai ninayati.

√vam: Preterit Participle samvāntāḥ (n. pl. mas.) and samvāntam (n. s. neut.)—2. 28 tad āhuḥ: kiṃ samvat kiṃ saram (so the ms.) kim ayanam iti, sa brūyāt: trayy eva vidyā samvat (the ms. samvatsa), tām hi sarve devās samvāntā, āhorātre eva saras (so the ms.), te hīdam sarvaṃ sarata, āditya evāyanam, sa hy eṣu lokeṣv atī, 'ty adhidevatam, athādhyāt-mam: annam eva samvat, tad dhīdam sarvaṃ samvāntam, vāg eva saro (so the ms.), vācā hi puruṣas sarati, prāṇa evāyanam, sa hy asmin sarvasminn eti, sa ya evam etad adhidevatam cādhyātmaṃ ca samvatsarāyanam vedānārta eva samvatsaras-yodṛcam gachati. For anārta eva samvatsarasyodṛcam gachati cf. ŚB. 3. 1. 1. 12; 3. 1. 3. 23; 3. 2. 4. 12; 3. 4. 3. 17 yajñasyodṛcam gachāni; 3. 2. 4. 12 yajñasyodṛcam gachati; 3. 4. 3. 17 yajñasyodṛcam gachema; 13. 4. 2. 17 etasyo (sc. aśvamedhasya) 'dṛcam gamiṣyanti; 4. 6. 8. 2 yajñasyodṛcam gatvā, and TS. 3. 4. 3. 6 anārta udṛcam gachati; 7. 5. 1. 3 anārtā evodṛcam gachanti; also ŚB. 13. 1. 6. 3; TB. 3. 8. 9. 4 udṛcam gachanti. Samvānta is formally a Past Participle to √vam. Cf. AB. 3. 46. 1 vāntam; GB. 1. 3. 11 udvānta; MS. 3. 10. 3 (133, 12) abhivāntaḥ; but √vam+sam is not found elsewhere and its function here is Active.

√vah: Perfect Active Participle (n. sg. mas.) ūhivān—3. 231 agnir vai deveṣv avasat, tam devā nāpriṇan, so 'priyamāṇa uśanasam kāvyam āgachat, tam abravīd: ṛṣe priṇiḥi māprito vā asmīti, tam akāmayata: priṇiyām enam iti, sa etat sāmāpaśyat, tenainam aprīṇāt: preṣṭham vo atithim stuṣe mitram iva priyam agne ratham na vedyam (SV. 1. 5 = RV. 8. 84. 1) ity evainam priyatamam atithim akurutā, 'prīta iva ha vā eṣa etarhi bhavati yajñam ūhivāns, tam etad atra priṇāti, sa prīto yad atra yajñasya pariśiṣṭam bhavati tad vahati, yad

ūśanā (= yad | u | uśanā [Wackernagel, III § 149ab, Anm., p. 285]) kāvyo 'paśyat tasmād auśanam ity ākhyāyate.

S-Aorist 3 s. avākṣit—3. 158; 162; 195; 219 devā vai svargakāmās tapo 'tapyanta, ta etat (sc. 159 śyenam; 162 dīrgham; 195 plavam; 219 viśālam) sāmāpaśyañs, tenāstuvata, tad enān śyena (162 dīrgham; 195 plavam; 219 viśālam) eva bhūtvā svargaṃ lokam avahat, te 'bruvan svargaṃ lokam gatvā: śyeno (162 dīrgham, 195 plavam, 219 viśālam) vāva no bhūtvadam sāma svargaṃ lokam avākṣid (so the ms. at 195 and 219; but at 158 and 162 lokam vākṣid) iti, tad eva śyenasya śyematvam (162 dīrghasya dīrghatvam; 195 plavasya plavatvam; 219 viśālasya viśālatvam), tad etat svargyaṃ sāmā, 'śnute svargaṃ lokam ya evaṃ veda. At 3. 195 yo vai samudram aplavaḥ prasnāti nainam vyaśnute 'tha yaḥ plavī (the ms. plaviḥ) prasnāti sa vyaśnute, samudro vai chandomās, tad yat plavaṃ plavina evaitena is parallel to PB. 5. 8. 5 = 14. 5. 17 samudraṃ vā ete prasnānti ye saṃvatsaram upayanti (14. 5. 17 samudraṃ vā ete prasnāntīty āhur ye dvādaśāham upayantīti) yo vā aplavaḥ samudraṃ prasnāti na sa tata udeti, yat plavo bhavati svargasya lokasya samaśtyai. The adjective plavin is not registered in pw.

√vājay + upa 'fan': Present 3 s. upavājayati—3. 88 = 207 yadā vā agniṃ vāta upavājayaty atha sa mahad dīpyate.—Present Optative 3 s. upavājayet 2. 257 (see below under √śā [śi] 'sharpen').

√vās: Causative Present 3 pl. saṃvāśayanti—3. 118 vatsān mātṛbhiḥ saṃvāśayanti; see above under √lī 'be unsteady' in fine. And cf. JB. 3. 146 saṃvāśayanti (Caland, Auswahl § 187, p. 257, last line from bottom), saṃvāśayet (ibid. p. 258, 2; 3; 5).

√vid 'know': Root class Imperfect 3 s. avet—1. 299 prajāpatir yasmād yoneḥ prajā aṣṛjata so 'lelāyad eva saṃdīpyamāno bhrājamāno 'tiṣṭhat (cf. Syntax of Cases I § 29, Ex. 39, p. 73), so 'ved: asti nvā antaritam iti (? , the mss. antarikṣati), sa

devān abravīd : asti vā idam antaritaṃ (? the mss. antarita and antaritas) sṛjadhvam iti; 3. 325 sā (sc. vāk) nāved : yajñam vā asṛkṣīti (the ms. asṛkṣīti), kim u cid asṛkṣīty evāmanyata, tāṃ modaḥ pratyāgachat, tato 'ved : yajñam vā asṛkṣīti (the ms. asṛkṣīti).

Perfect 2 s. vettha—1. 256 ya evainam upavadati sa ārtim ārchati, sa ya enam upavadet taṃ brūyāt : pūrṇam evāham etaṃ sāṅgam satanuṃ sarvaṃ yajñam veda, sa yat tvam atronaṃ vettha tat tvayaivāpidadhānti, sa evārtim ārchati ya evaṃ vidvānsam upavadati.—1 pl. vidma, 1. 279 yo vai mitaṃ cāmitaṃ ca veda mitaṃ ca hāsyāmitaṃ ca bahu bhavati, devā vai pavamānāḥ prajāḥ pṛsthokthāni, samā vai devāḥ prajāś śāstrāṇi, tad vā etad eta evāpi sarve devā yat stotrāṇi, tad yan mitāni stotrāṇi bhavanti tasmān mitā devā : aṣṭau vasava ekādaśa rudrā dvādaśādityā, atha yasmād amitāni śāstrāṇi tasmād v amitāḥ (the mss. amitāni) prajā, na tān (so the mss.; read tad?) vidma yāvanto brāhmaṇā yāvanto rājanyā yāvanto vaiśyā yāvantaś sūdrā ity, etad vai mitaṃ cāmitaṃ ca, mitaṃ hāsyāmitaṃ ca bahu bhavati ya evaṃ veda.—2 pl. vittha, 2. 426 devāsura aspardhanta, te devāḥ prajāpatim upādhāvan : jayāmāsuraṇ iti, so 'bravīn : na vai māṃ yūyaṃ vittha nāsura, yad vai māṃ yūyaṃ vidyāta tato (the ms. tat tato) vai yūyam eva syāta parāsura bhavayur iti, tad vai brūhīty abruvan, so 'bravīt : puruṣaḥ prajāpatis saṃvatsara iti mopāddhvaṃ, tato vai yūyam eva bhaviṣyatha parāsura bhaviṣyantīti, taṃ' : puruṣaḥ prajāpatis saṃvatsara ity upāsata, tato vai devā abhavan parāsuraś, sa yo haivaṃ vidvān : puruṣaḥ prajāpatis saṃvatsara ity upāste bhaviṣyaty ātmanā (the ms. bhaviṣyātmanā) parāsyā dviṣaṇ bhrātṛvyo bhavati.

√vid 'find' : Perfect Middle Participle (ac. pl. fem.) vidānāḥ—1. 111 prajāpatiḥ prajā asṛjata, tā aprāṇā asṛjata, tābhya etenaiva (sc. gāyatreṇa) sāmnā (all mss. sāmā) prāṇam adadhāt, ..., tāḥ prāṇam vividānā rakṣānsy anvasacanta, tā etad eva sāmā gāyann atrāyata, yad gāyann atrāyata tad gāyatrasya

gāyatravṃ, trāyata enaṃ sarvasmāt pāpmano ya evaṃ veda. Infinitive in -toḥ; Whitney, Roots, p. 160, 2-3 quotes: "vetto JB." This refers to JB. 1. 354 which deals with the expiations when the soma has been stolen either before or after it has been bought (cf. Caland, notes on PB. 9. 5. 1-2). The text is unfortunately very corrupt: yady akṛitaṃ (var. lect. yadyat-tritaṃ) rājānam apahareyur (var. lect. upa^o) ā vetto (the mss. ā vetton and ā vektor) icheyur apibhirindhuvedya (var. lect. apikiriṇḍāveyur, ?) dikṣita eva tāvad āsita; yadi kṛitaṃ apahareyur yam eva kaṃ cādhigatyābhiṣuṇuḥ, 'If (thieves) should carry off king (soma) before it has been bought, they should search for it until they find it,..., (and) so long the Dikṣita should keep his seat; if (thieves) should carry off (the soma) after it has been bought, they should press whatever (soma) they happen upon'. The parallel passages are: TB. 1. 4. 7. 5 yasyākṛitaṃ somam apahareyuḥ krīṇīyād eva, saiva tataḥ prāyaścittiḥ † yasya kṛitaṃ apahareyur ādāraṅś ca phalgunāni cābhiṣuṇyāt; K. 34. 3 (37, 12) yady akṛitaṃ apahareyur anyāḥ kretavyo (read so with Caland, Kuhn-Festschrift, p. 70, 27 instead of kṛitavyo in v. Schroeder's text, cf. K. 24. 3 [91, 20] and PB. 9. 5. 1), yadi kṛitaṃ yo nediṣṭhaṃ syāt sa āhṛtyābhiṣutyāḥ; PB. 9. 5. 1-2 yadi somam akṛitaṃ apahareyur anyāḥ kretavyāḥ † yadi kṛitaṃ yo 'nyo 'bhyāsaṃ syāt sa āhṛtyāḥ; ŚB. 4. 5. 10. 1 yadi somam apahareyur: vidhāvatechateti (compare the ichata with JB. icheyuḥ) brūyāt, sa yadi vindanti kim ādriyeran, yady u na vindanti tatra prāyaścittiḥ kriyate. It is clear from TB., K., and PB. that after the soma has once been bought no new purchase of soma, if it has been stolen, is permitted (cf. Caland, note 2 on PB. 9. 5. 2); but that if the soma is stolen before it has been bought a new purchase is prescribed and a reference to this would be expected in the corrupt apibhirindhuvedya (var. lect. apikiriṇḍāveyur): something like anyāṃ vā krīṇīyur: 'If the soma be stolen before it is bought they should search for it until they find it or they should buy new soma.'

√viṣ: Intensive Present 3 pl. pariveviṣati—2. 11 ekadevatyaṃ vā etad ahaḥ prajāpatyam eva, prajāpatiṃ vāvaitenāhnā pariveviṣati.—3. 302 atho prajāpatiṃ vāvaitenāhnā pariveviṣati (the ms. °viṣanti).

√vr̥ 'cover': Perfect Periphrastic Middle 3 s. vārayāṃ cakre 3. 153 (bis) (see below under Desiderative of Causative Imperfect 3 s. avivārayiṣata).

Desiderative of Causative Imperfect 3 s. avivārayiṣata—2. 110 prajāpatiḥ paśūn asṛjata, te 'smāt sṛṣṭāḥ prādravaṅs, tān agniṣṭomenāvivārayiṣata, te tad atyādravaṅs, tān ukthyenā (all the mss. ukṣyena, with dental n) 'vivārayiṣata, te tad atyādravaṅs, tān ṣoḍaśināvivārayiṣata, te tad aty evādravaṅs, tān paryāyaiḥ paryāyam aid (the mss. ad), yat paryāyaiḥ paryāyam ait (the mss. ai and etet) tat paryāyāṇāṃ paryāyatvaṃ, tān āśvinena kratunā paryagṛhṇāt. For yat paryāyaiḥ paryāyam ait tat paryāyāṇāṃ paryāyatvaṃ cf. PB. 9. 1. 3 yat paryāyaṃ prānudanta tat paryāyāṇāṃ paryāyatvaṃ; AB. 4. 5. 3 = GB. 2. 5. 1 yat paryāyaiḥ paryāyam anudanta tat paryāyāṇāṃ paryāyatvaṃ.—3. 153 prajāpatiḥ paśūn asṛjata, te 'smāt sṛṣṭā apākrāmaṅs, tān prathamēnāhnāvivārayiṣata (the ms. °vivaraiṣata), tān nāvārayata, tān dvitīyena nāvārayata, tāṅs tṛtīyena nāvārayata, tāṅs caturthena nāvārayata, tān pañcamena nāvārayata, tān ṣaṣṭhe 'hann etena (sc. goṣṭhena) sāmnavārayata, so 'bravid: goṣṭho (the ms. goṣṭhova) vāva ma idaṃ paśūnāṃ sāmābhūd iti, tad eva goṣṭhasya goṣṭhatvaṃ, tad etad paśavyaṃ sāma, goṣṭhe dhriyante 'smin paśavaḥ, paśumān bhavati ya evaṃ veda, tad u niṣiddham iva bhavati: 'hā ilā ihā ihā ity, etad dha vā enāṅs tad etena purastād vārayāṃ cakre,..., tāsv (sc. ṛkṣu) ihavad vāmadevyāṃ (cf. PB. 13. 9. 26 with Caland's note), paśavo vai simāḥ, paśavo raivataṃ, paśava ihavad vāmadevyāṃ, paśuvanta iva bhavanty enena tuṣṭuvānās, tad u niṣiddham ivaiva bhavaty: etam u tyaṃ daśakṣipa ihā | mṛjanti sindhumātaram ihā (SV. 1. 517 = RV. 9. 61. 7 with the stobhas ihā) ity etad dha vā enāṅs tad apy etenaiva purastād vārayāṃ

cakre. For the *aṅgirasāṃ goṣṭhaḥ sāman* cf. PB. 13. 9. 24-25 *aṅgirasāṃ goṣṭho bhavati | paśavo vai revatyō, goṣṭham eva tat paśubhyaḥ paryasyanti, tam evainān pravartayanty aviraṅsāya*, and cf. the similar passage PB. 13. 4. 13 with reference to the *śakvarī* verses. For *simāḥ* cf. PB. 13. 3. 3; 6. 5; 9. 3-4 with Caland's notes.—3. 155 *prajāpatiḥ vā etaṃ yajñam asṛjata yat pṛṣṭhaṃ ṣaḍahaṃ, sa sṛṣṭaḥ prādravat, taṃ rathan-tareṇāvivārayiṣata* (the ms. ^ovivāraiṣata), *taṃ nāvārayata, taṃ bṛhatā nāvārayata, taṃ vairūpeṇa nāvārayata, taṃ vairājena nāvārayata, taṃ mahānāmnibhir nāvārayata, taṃ revatibhir naivāvārayata, taṃ vāravantiyenāvārayata, yad avārayata tad vāravantiyasya vāravantiyatvam.* Cf. TS. 5. 5. 8. 1 = TB. 1. 1. 8. 3 *taṃ vāravantiyenāvārayata, tad vāravantiyasya vāravantiyatvam*, and PB. 18. 11. 4 = MS. 4. 4. 9 (60, 6-7) *avārayanta vāravantiyena*; TB. 2. 7. 14. 2 = PB. 20. 3. 2 = GB. 2. 5. 9 *vāravantiyenāvārayata*.

√vrj: Present Optative 1 pl. Middle *vṛñjīmahi* 3. 185 (see below under S-Aorist *avṛkṣmahi*).

S-Aorist 1 pl. Middle *avṛkṣmahi*—2. 365-366 *athaitāni pañca saṃdhiṣāmāni bhavanti: rathantaraṃ jarābodhīyaṃ śrudhīyaṃ nānadagaurivite ity, etad dhaikaṃ* (the ms. *dha ekam*) *prajñātaṃ saṃdhiṣāma yad rathantaraṃ, tad yad etat* (ms. *etaṃ*) *prajñā-(366)-taṃ saṃdhiṣāma tena na stutam asad ity, atho vāg vai rathantaraṃ, vāg āśvinam, vāg vai vācam prati vibhavitum arhatī: 'yaṃ vāg vācam prati vibhūd* (ms. *prati vibhād*) *ity, etad u ha vai dvitīyaṃ prajñātaṃ saṃdhiṣāma yaj jarābodhīyaṃ, tad yad dvitīyaṃ prajñātaṃ saṃdhiṣāma tena na stutam asad ity, atha śrudhīyaṃ kīrtimat, sāmavṛktir* (the ms. *sāmavṛttir*) *u saṃdhiṣāmanī, tad yad ābhyāṃ saṃdhiṣāmabhyāṃ avṛkṣmahi tan no 'sya lokavatas sāmnaḥ paśavo* (the ms. *paśavā*) *lokam anūpatiṣṭhāntā iti.* On the *saṃdhi-sāmans* see PB. 24. 9. 6-7 with Caland's note.—3. 185 *atha gauṅgavam* (sc. *sāma*),...*devāsurāḥ paśuṣv aspardhanta, te 'surāḥ paśubhiḥ saha samudram abhyavāyaṅs, te devā akāma-*

yanta: vṛñjīmahy asurāṇaṃ paśūn (the ms. paśūnām) iti, ta etat sāmāpaśyañs, tenāstuvata, tenāsurāṇaṃ paśūn avṛñjata, te 'bruvan: gāṃ-gāṃ vāvāsurāṇaṃ avṛkṣmahī (the ms. avṛbhakṣuhī) 'ti, tad eva gauṅgavasya gauṅgavatvaṃ, tad etat paśavyaṃ sāma, gāṃ-gāṃ eva dviṣato bhrātr̥vyasya vṛñkte 'va (the ms. om. 'va) paśūn runddhe bahupaśur bhavati ya evaṃ veda; gauṅgavena vai devā asurān (the ms. devāsurān) hatvā ghoṣaṃ gaṅgaṇim akurvata, tad v eva gauṅgavasya gauṅgavatvaṃ, tad u bhrātr̥vyahā (Wackernagel III § 130a, p. 239, 9), hanti dviṣantaṃ bhrātr̥vyam ya evaṃ veda. Cf. PB. 14. 3. 18-19 which, however, differs considerably.

√vṛdh: Perfect 3 s. Middle abhivavṛdhe—2. 139 athaiṣa indrastoma (cf. PB. 19. 16. 1), indro vā akāmayata: sarveṣāṃ devānāṃ śreṣṭhatāṃ gacheyam iti, sa etaṃ yajñam apaśyat, tam āharat, tenāyajata, tato vai sa sarveṣāṃ devānāṃ śreṣṭhatāṃ agachad, gachati svānāṃ śreṣṭhatāṃ ya evaṃ vede, 'ndre ha vā agre yajña āsa śrīr ha vā asmiñs tad āsa, yajña u ha vāva devānāṃ śrīs, tam u ha vṛtro 'bhivavṛdhe, sa devān upādhāvad: yuṣmābhir balenemaṃ vṛtraṃ hanānīti, tam abruvan: sa vai no yas te 'yaṃ niṣkevalyo yajñas taṃ prayacheti, tasmād rājani vijigīṣamāṇe viśaḥ pradānam ichante, tasmād u rājā vijigīṣamāṇo viśa eva pradānaṃ prayachati, sa vasubhya eva prātassavanaṃ prāyachad rudrebhyo mādhyandinaṃ savanam ādityebhyas tṛtīyasavanaṃ viśvebhyas ca devebhyas, tair balenendro vṛtram ahan, ajayan devā asurān. Cf. K. 28. 3 (155, 15) = Kap. 44. 3 (258, 1) indro vai vṛtraṃ hanīṣyan pradānaṃ devebhyaḥ prāyachad dakṣiṇāḥ, and JB. 2. 25 (Caland, Auswahl § 117, p. 131, 3) tasmin (sc. āditye) diśo 'pitvam aichanta yathā rājani vijitiny apitvam ichanta evaṃ, tā abra-vīt: pradānaṃ me prayachateti. Note the plural nom. viśaḥ against the singular dat. viśe, and the paratactic yuṣmābhir balena; tair balena 'through your (their) strength'.

√vṛṣ: Future Participle gen. s. varṣiṣyataḥ—3. 345 tad yathā vṛkṣaṃ vā giriṃ vādhiruhyaḥbhyavekṣetai (the ms. vādhi-

ruhyāpyavekṣete) 'vam evaitasmāl lokād anyān lokān abhya-
vekṣate (the ms. lokān pyavekṣate), sa imāḥ prajā aśanāyantīr
(the ms. aśanāyatim) pratyavekṣata, tad v ābhyām rūpābhyām
pratyādravan nilena ca suvarṇena ca, tad yat parjanyaśya var-
ṣiṣyataḥ kṛṣṇaṃ tan nilam, atha yad apsv antar vidyeta (the
ms. vidyete, read perhaps vidyate) tat suvarṇaṃ, tābhyo
'varṣat, tata odano 'jāyata. See for the continuation above
under √aś 'eat' Gerund aśitvā.

√vṛh (bṛh): Sa-Aorist 3 s. vyavṛkṣat—1. 188 nārme-
dhenā (sc. sāmna) 'tirātre 'chāvākāya stuvantīlayā rātrim abhi-
samtanvanti,...yathā vā idaṃ madhukṛtaḥ puṣpāṇaṃ rasān
saṃbharanty evaṃ ha tā devatā chandasāṃ rasān samabharan,
chandasāṃ hāsya rasena stutaṃ bhavati ya evaṃ vedā,
'horātrayor ha khalu vā etad rūpaṃ sāmāi, 'ndrā ṛca, āgneyaṃ
sāmāi, 'ndram ahar, āgneyī rātrir, yo ha vā etasmāt sāmno
'tirātra iyād ahorātrayor ha vai sa rūpeṇa vivṛhyeta, sa ya
enaṃ tatra brūyād: ahorātrayor enaṃ rūpeṇa vyavṛkṣad iti
tathā haiva syāt. For yathā vā idaṃ madhukṛtaḥ...samabha-
ran cf. MS. 4. 3. 10 (49, 12-13) yathā vā idaṃ madhukṛto
madhu saṃbharanty evaṃ etad apām oṣadhīnāṃ rasaṃ saṃ-
bharanti. For the Sa-Aorist cf. TB. 1. 5. 2. 8 avṛkṣāma; MS.
1. 8. 9 (130, 10 and 11) samavṛkṣat.

√vraśc: Passive Present 3 s. āvṛścyate—1. 318 etā-
bhya u eva sarvābhyo devatābhya āvṛścyate ya evaṃ vidvān-
sam upavadati. Compare for this construction in Vedic prose:
SB. 3. 4. 3. 19 na devebhya āvṛścyante; TB. 1. 5. 6. 7 deve-
bhya āvṛścyeta; TS. 2. 4. 11. 4 devatābhyo vā eṣa āvṛścyate; K.
31. 13 (15, 12; the Kap. parallel is wanting); TS. 2. 4. 11. 4; 3.
1. 6. 1; 5. 7. 1. 1 (bis); 6. 1. 4. 8; TB. 1. 1. 4. 8 (bis); 3. 3. 10. 2;
3. 8. 3. 1 and 2 na devatābhya āvṛścyate; K. 31. 13 (15. 11; the
Kap. parallel is wanting); TS. 2. 4. 11. 5; 3. 1. 6. 1; 5. 7. 1. 1; 6.
1. 4. 8; TB. 1. 1. 4. 8; 3. 3. 10. 1; 3. 8. 3. 1 ā devatābhyo vṛś-
cyate; K. 23. 5 (80, 13; the Kap. parallel is wanting) devatābhya
āvṛścyeta; TS. 5. 5. 5. 1 tābhyo vā eṣa āvṛścyate; KB. 11. 4

(50, 8) etarābhyo devatābhyo vṛścyaeta (var. lect. vṛśceta); KB. 11. 4 (50, 9) na kasyai cana devatāyā āvṛścyaeta (var. lect. āvṛścate); TS. 3. 2. 8. 4 aibhyo (sc. sadasyebhyaḥ) vṛścyaeta; TS. 3. 3. 8. 1 āvṛścyaeta vā etad yajamāno 'gnibhyām; TS. 3. 5. 9. 1 tasyā (sc. devatāyai) āvṛścyaeta (sc. adhvaryuś ca yajamānaś ca); TB. 2. 1. 3. 7 āsmai vṛścyaeta; TB. 1. 3. 10. 7 pitṛbhya āvṛścyaeta (read so with PW.; the Bibl. Indica text āvṛscet, the commentary āvṛśceta); TB. 3. 9. 9. 3 ā vā eṣa paśubhvo vṛścyaeta; TB. 2. 1. 2. 10 ā sūryāya vṛścyaeta, and āgnaye vṛścyaeta; PB. 7. 1. 6 naibhya (sc. lokebhyaḥ) āvṛścyaeta; TS. 5. 5. 7. 2 tābhyo (sc. rudrasya śaravyābhyaḥ) vā eṣa āvṛścyaeta; but MS. has throughout and without var. lect. the Middle: MS. 1. 6. 5 (93, 14) tasmā (sc. agnaye) āvṛśceta; 1. 6. 5 (93, 18) tasmāi (sc. agnaye) nāvṛścate; 1. 6. 10 (103, 15) tābhyā (sc. devatābhyaḥ) āvṛśceta; 1. 6. 10 (103, 16) tābhyo (sc. devatābhyaḥ) nāvṛścate; 3. 5. 1 (58, 1) ā vā eṣa prajāpataye vṛścate; 3. 5. 1 (58, 2-3) na prajāpatayā āvṛścate; 3. 8. 3 (94, 3) ābhyām (sc. lokābhyām) eṣa āvṛścate; 4. 1. 11 (14, 12-13) ā devatābhyo vṛścate; 4. 1. 11 (14, 14) na devatābhyā āvṛścate. For the Active with accusative and dative cf. in Vedic prose: ŚB. 12. 1. 3. 22 etābhyas tvā devatābhya āvṛścāmaḥ; TS. 2. 1. 5. 7 tasmā (sc. brahmaṇspataye) evainam (sc. yam abhicarati) āvṛścati; 2. 1. 7. 7 = 2. 2. 2. 3 tasmā (sc. rudrāya) evainam (sc. yam abhicarati) āvṛścati: TS. 5. 3. 7. 2 = 5. 4. 2. 3 etābhya evainam devatābhya āvṛścati; K. 21. 2 (39, 12) = Kap. 31. 17 (166, 2) = K. 21. 6 (45, 7) = Kap. 31. 21 (171, 2) = K. 22. 6 (62, 20) = Kap. 34 (p. 176, 20) etābhya evainam devatābhya āvṛścati; K. 27. 1 (139, 10) = Kap. 42. 1 (247, 20) devebhya evainam (sc. yam abhicarati) āvṛścati; GB. 2. 2. 19 tam etebhya (sc. sadasyebhyaḥ) āvṛscet. The locatives devayajane and devayajaneṣu at ŚB. 2. 10. 6 and 7 tasmin (sc. devayajane) tvāvṛścāmi, and eteṣu ha vā enam (sc. rājānam) devayajaneṣv āvṛścati, have apparently the same function as the datives of the personal nouns in the preceding examples (cf. the Middle at AV. 12. 4. 6; 12 ā sa deveṣu

vṛścate; 15. 12. 6 na deveṣv āvṛścate). A noteworthy ablative occurs at JUB. 1. 19. 3=1. 57. 9 etasmād v eva sarvasmād āvṛścyaate ya evaṃ vidvānsam upavadati, and this construction is formally also possible at JUB. 1. 58. 10 etābhya u eva sa sarvābhyo devatābhya āvṛścyaate ya evaṃ vidvānsam upavadati. The MS. use of the Middle instead of the Passive is noteworthy on account of AV. 8. 3. 16 āvṛścantām aditaye durevāḥ against RV. 10. 87. 18 ā vṛścyaantām (Bloomfield and Edgerton's Vedic Variants I § 28, p. 29, 19; § 87, p. 52, 12; II § 334, p. 170, 18); 12. 2. 50 te devebhya (Paipp. deveṣv) āvṛś cante; 15. 2. 1 bṛhate ca vai sa rathantarāya cādityebhyaś ca viśvebhyaś ca devebhya āvṛścate (prose). The meaning of √vraśc+ā with the dative can hardly be (as Delbrück renders, Altind. Syntax, p. 143, 1-6: 'sich abwenden jemand gegenüber', eine Ausdrucksweise, die praktisch auf dasselbe hinausläuft, als wenn der Ablative stände) 'to turn away from', which would not fit a passage like TS. 5. 5. 7. 2 rudro vā eṣa yad agnis, tasya tisraḥ śaravyāḥ: praticī tiraścy anūcī, tābhyo vā eṣa āvṛścyaate yo 'gñiṃ cinute, 'gñiṃ citvā tisṛdhanvam ayācitaṃ brāhmaṇāya dadyāt, tābhya eva namas karoty atho tābhya evātmānam niṣkrīṇite... 'Agni is (identical with) Rudra; his are three arrows: one which comes in front, one which comes transversely, one which comes from behind (cf. TB. 1. 7. 6. 8; MS. 4. 4. 3 [53, 12]; ŚB. 5. 3. 5. 29-30); to these he is a prey who piles the fire-altar; having piled the fire-altar he should give unasked (a bow) with three arrows to a Brāhmaṇa; (thus) he pays honour to these (arrows of Rudra) and he also ransoms himself from them'. In this sense √vraśc+ā is taken by Ludwig on RV. 1. 27. 13 (Notes to his RV. translation, IV, p. 249) in the Active = 'anheimfallen machen', 'der strafenden, zürnenden Macht preisgeben', in the Middle = 'einer strafenden zürnenden Macht anheimfallen'; Oldenberg SBE. xLvi, p. 20 Middle = 'is cut down for', 'is dedicated or forfeited to', Rig-

veda-Noten I, p. 23-4 Middle = 'anheimfallen'; Keith on TS. 6. 1. 4. 8 Middle 'to be brought low to'; Whitney AV. 8. 3. 16; 12. 2. 50 Middle 'to fall under the wrath of' (cf. also Whitney, American Journal of Philology xiii, p. 130). Cf. also the final dative anāvrasakāya TB. 1. 5. 6. 7; 3. 9. 9. 3; KB. 11. 8 (52, 22 ed. Lindner) and ātmano 'nāvrasakāya TS. 3. 1. 5. 1; 6. 1. 10. 3; 6. 3. 8. 3 'so that he may not become a prey to (some offended power which should be conciliated)'.
 √vli: Present 3 s. vyavavlināti—3. 72 tāsū (sc. ṛkṣu) traīśokaṃ (sc. sāma), vyavavlinātīva vai vairājaṃ (sc. sāma; the ms. vairājā) yajñam, taṃ (ms. ta) traīśokenottabhnuvanti varṣiyaseva (or varṣiyasaiva; the ms. varṣiyasve) chandasā. Immediately following the passage quoted by Caland in his note on PB. 8. 1. 10, and immediately following upon this Caland, Auswahl § 176, p. 234-235. Cf. MS. 4. 8. 1 (108, 5) vyavavlināti va ekādaśīnī yajñam; with short ī (as in ŚB.) cf. MS. 3. 6. 4 (64, 16) avlināt; 4. 5. 5 (71, 5) vlināti. For varṣiyaś chandaḥ cf. PB. 12. 4. 3; 12. 10. 2; 14. 4. 1.

Passive Imperfect 3 pl. sam...avliyanta—3. 40 tāsū (sc. ṛkṣu) vaiṣṭambham (sc. sāma), ūrdhvā vai devās svargaṃ lokam udakrāmañs, te diśo nāpaśyañs, te 'kāmayanta: diśaḥ paśyemeti, ta ete sāmanī apaśyañs, tābhyām astuvata, tato diśo 'paśyañs, tā ākramanta (?; the ms. 'paśyas, tasyā krāmanta; for the emendation cf. MS. 3. 2. 3 [19, 2] chandobhir vai devāḥ svargaṃ lokam āyañs, te diśā ākramanta, tā avliyanta, tā etābhir adṛñhan, yad etā upadhīyante diśāṃ dhṛtyai, and MS. 3. 2. 9 [29, 17] devā vai svargaṃ lokam āyañs, te diśā ākramanta, tā avliyanta...dhṛtyai), tās sam ivāvliyanta, tā (the ms. tām) etābhyām nidhanābhyām yathā carma kuśībhyām anvasyed evam evābhyām anvāśyañs, tā adhriyanta (the ms. tādhriyanta), tad yad ete sāmanī bhavato diśāṃ (the ms. dṛṣem) eva dhṛtyai svargasya lokasyojjityai. For the collapse of the quarters cf. also TS. 5. 2. 3. 4; 5. 3. 2. 2; PB. 8. 8. 13. For kuśī cf. Caland, Acta Orientalia

VI, p. 146; the word occurs also in the dual at ŚB. 3. 6. 2 9; JUB. 1. 56. 2 (where kuśyau should be read with the mss.); JB. 1. 287 (Caland, Auswahl § 102, p. 114, 21); Vādhūlasūtra § 34 (Caland, Acta Orientalia VI, 146, 1); TB. 1. 5. 10. 1 and 2, and in the plural MS. 4. 5. 7 (74, 2). Caland suggests that 'metal plate' fits most passages, but this meaning does not suit MS. 4. 5. 7 (74, 2) kusibhir eko (sc. stanah) 'nunaddha āsīt, nor our passage (JB. 3. 40) where √as+anu suggests an 'intertwining' (cf. ŚB. 3. 2. 1. 13 muñjavalśenānvastā bhavati, and TS. 7. 2. 4. 2 yathā guṇe guṇam anvasyaty evam eva tal loke lokam anvasyati).

√śak: A-Aorist 1 sg. aśakam 3. 366 (see below under Future).

Future 1 s. śakṣyāmi—3. 366...nāśakam udyantum,...anena saha sarveṇa śakṣyāmy udyantum...(the surrounding words are hopelessly corrupt).—1 dual śakṣyāvaḥ, 1. 9 yad dha vā ahnā (the mss. asnā and avanā) pāpaṃ kriyata ādityas tat kārayati yad rātryā (var. lect. rātriyā) 'gnis tat, tāv abrūtām: itthaṃ ced vai bhaviṣyāvo na vai tarhi śakṣyāvaḥ prajā bhartuṃ, hantānam evāsāvanyonyasminn ātmānaṃ (for the singular cf. Syntax of Cases I § 59, Ex. 175, p. 184) juhavāveti, sa yad āditya astam ety agnāv eva tad ātmānaṃ juhoti, sa yat kiṃ cādityo 'hnā pāpaṃ karoti tad asyāgnī rātryāpahanty, ādityam udyantam agnir anūdety, āditya eva tad ātmānaṃ juhoti, sa yat kiṃ cāgnī rātryā pāpaṃ karoti tad asyādityo 'hnāpahanti, sa yathāhir ahlchavyai nirmucyeta yathā muñjād iṣikāṃ vivṛhed evam eva sarvasmāt pāpmano nirmucyate, sa ya evaṃ vidvān agnihotraṃ juhoti (10) sāyamāhutyai va yat kiṃ cāhnā pāpaṃ karoti tad asyāgnī rātryāpahanti prātarāhutyai va yat kiṃ ca rātryā pāpaṃ karoti tad asyādityo 'hnāpahanti, sa yathāhir ahichavyai nirmucyeta yathā muñjād iṣikāṃ vivṛhed evam eva sarvasmāt pāpmano nirmucyate, tad yathā hiraṇye dhmate na kaś cana nyaṅgaḥ pāpmā pariśiṣyata evaṃ haivāsmi na kaś cana nyaṅgaḥ pāpmā pariśiṣyate ya evaṃ vidvān

agnihotraṃ juhoti. For the similes cf. (a) 'shedding of the snake skin' ŚB. 2. 3. 1. 6; 2. 5. 2. 4; 4. 4. 5. 23; 4. 6. 9. 13; 11. 2. 6. 13 yathāhis tvaco nirmucyeta...; Praśna Up. 5. 5; (b) 'blade and sheath' ŚB. 4. 3. 3. 16 yatheṣīkā vimuñjā syāt...; ŚB. 4. 3. 3. 16 (cf. Kauś. 33. 1b-2 with Caland's note 2, p. 108); 5. 1. 2. 18; 12. 9. 2. 7 yatheṣīkāṃ muñjād vivṛhet...; (c) both together, KB. 18. 7 = GB. 2. 4. 6 yathāhir jirṇāyai tvaco nirmucyeteṣīkā vā muñjād... For nyaṅgaḥ pāpmā cf. JUB. 1. 45. 5; 2. 12. 1; 3. 37. 7 pāpmā nyaṅgaḥ. Add the ablative -chavayai to Wackernagel III § 95b, p. 186.—1 pl. śakṣyāmaḥ, 3. 367 te (sc. vasavaḥ) 'bruvan: na śakṣyāmaḥ (the ms. śakṣāmaḥ) pitarāṃ prajāpatim hiṅsitum (the ms. hansitum) iti.

√śat (Causative), √śad 'fall', and √śī 'fall' joined in one conjugational system (Wackernagel II, 1 § 5b, note, p. 16): cf. JB. 2. 81-82 (Caland, Auswahl § 129, p. 144-145) upaśadaḥ, ...upopa...śīyeran..., upopa...aśīyanta..., ...upopa...śīyante..., upaśīyate tasmād upaśadas, ...avaśātya...avaśātya...avaśātya...avaśīyate tasmāc chadaḥ.

√śam 'be quiet': Causative Periphrastic Perfect 3 pl. śamayāṃ cakruḥ—1. 313 yad dha vā imāṃ pṛthivīm agnir vaiśvānaro dadāha taṃ hādbhir eva śamayāṃ cakruḥ.

√śā (śī) Present 3 s. Middle samśyate—2. 257 tad yathāgniṃ dīpyamānam upavājineno (so the ms.; read upavājineno?) 'pavājayed evam evaitad brāhmaṇa ātmānam samśyate satyaṃ vadan, sa satyam eva vadet, satyaṃ caret, satyaṃ cikīršet, satyam eva bhavati. For the Middle with the Reflexive ātmānam cf. Delbrück, Altind. Syntax § 155, p. 262.

√śiḥ: Present 3 s. pariśinaṣṭi—2. 191 tad u vā āhur: yad evāsyā kiṃ cit svaṃ syāt tad dadyād, yat (the ms. tad adyādyāt) pariśinaṣṭi sa pāpmeti, yathā vai nāva (?), so the ms.) mithunāt sravaty evam enam (so the ms.; read eva?) tasmāt sarvasmāt pāpmā sravati yat pariśinaṣṭi, tasmāt sarvam eva deyam iti. If pāpmā sravati is pāpmā | ā | sravati the ms. reading enam may be correct: 'evil flows towards him', cf. ŚB.

14. 6. 11. 4 etābhir (sc. nāḍibhiḥ) vā etam āsavad āsravati.— Present Optative 3 pl. ucchiṅsyuḥ, 3. 306 yad astam ite viṣṛjerrann (sc. vācam) ahar bhrāṭṛvyalokam ucchiṅsyur, yad anastam ite viṣṛjerran rātriṃ bhrāṭṛvyalokam ucchiṅsyur (the ms. ichśiṅsyur), ardhāstam ita āhaghniyam (so the ms.; read āhavanīyam ? cf. ṢB. 1. 5. 8) paretya viṣṛjanta ubhābhyām eva tad ahorātrābhyāṃ dviṣantaṃ bhrāṭṛvyam antaryanty, ubhābhyām evāhorātrābhyāṃ dviṣantaṃ bhrāṭṛvyam antareti ya evaṃ veda. Cf. TB. 2. 2. 6. 4 yad divā vācam viṣṛjed ahar bhrāṭṛvyāyocchiṅsed, yan naktam viṣṛjed rātriṃ bhrāṭṛvyāyocchiṅsed, adhiṛkṣasūrye vācam viṣṛjaty, etāvanta evāsmā lokam ucchiṅsati yāvad ādityo 'stam eti. The compound bhrāṭṛvyalokam in ahar and rātriṃ bhrāṭṛvyalokam ucchiṅsyuḥ 'they would leave over day (and night) as the world of their rivals' is semantically equivalent to bhrāṭṛvyāya lokam, cf. K. 29. 8 (177, 9 and 11) bhrāṭṛvyāya lokam ucchiṅset; na bhrāṭṛvyāya lokam ucchiṅsati; MS. 3. 6. 5 (65, 6) bhrāṭṛvyāya lokam uñśiṅset (= 3. 8. 4 [97, 15]); na bhrāṭṛvyāya lokam uñśiṅsati. For the variation in the use of the Active and Middle of √srj+vi with vācam cf. Syntax of Cases I § 59, Ex. 18 Rem. p. 160, 3.—Imperfect 3 s. aśiṅsat, 1. 192 prajāpatir yad devebhyas tanvo vyabhajat tato yā harivaty āsit tām ātmane 'śiṅsat (the mss. śiṃṣat, śikṣat and śamkṣat), tām indrāya prāyachat, tayendro jyaiṣṭhyam (the mss. jyaiṣṭham) agachat. Cf. MS. 4. 7. 6 (100, 8) prajāpatir vai devebhyas tanūr vyakalpayat, tāsām yā harivaty āsit tām ātmann aśiṅsat (the mss. aśaṅsata, aśiṅkhata, aśaṅsat) preṇā. For the variation MS. tanuḥ :: JB. tanvaḥ (acc. pl.) cf. Wackernagel III § 98c, p. 190. Future 3 s. Middle with Passive function pariśekṣyate—3. 160 (Hopkins, JAOS. 26, p. 64) neha kiṃ cana pariśekṣyate.

√śī 'fall': Present 3 s. Middle avaśiyate—1. 1 tasya (sc. agneḥ) vai mathyamānasya bhasmāvaśiyate, 'nnam evāsyā taj ayate: 'nnaṃ ma etad ajanīty eva tad vidyāt. Cf. Syntax of Cases I § 49, Ex. 56–59, p. 121; and see above under √śat.

√śī 'lie': Present Optative 3 dual (?) pariśayyātām (so the ms.)—2. 188 atho yathā pitā mātāivaṃ bṛhadrathantare yathā putrā evaṃ pṛṣṭhāni, yad vai putro 'tipādayati (the ms. 'tipādayanti) pitā vai tasya śamayitā pitā niṣeddhā, tad yad bṛhadrathantare abhito bhavataś śāntyā eva niṣiddhyā, atho yathā pitarau putrān abhitaḥ pariśayyātām (so the ms.) tāḍṛk tad yad bṛhadrathantare abhito bhavataḥ. For atipādayati 'transgresses' cf. MS. 2. 1. 10 (11, 17) = GB. 2. 1. 14 (153, 2 ed. Gaastra) bahu vā eṣa vratam atipādayati (MS. var. lect. atipā-tayati, and GB. in Gaastra's ed. atipātayati without var. lect. with confusion of √pad and √pat for which see Syntax of Cases I, p. 322, Corrections and Additions to p. 58, 17) ya āhi-tāgniḥ san pravāsati; cf. the mantra Kauś. 42. 17 yad vratam atipede cittyā manasā hṛdā. Cf. further JB. 1. 144 tad vā etat pitā mātā sāmā yad (the mss. sāmā yad and sāmāryyad) vāmadevyam, yad vai putro 'tipādayati pitā vai tasya śamayitā niṣeddhā, tad yan madhyataḥ kriyate śāntyā eva niṣiddhyai. The final dative niṣiddhyai is confined to the JB. where it occurs also at 1. 144 tad yāni ha vai stutāni sāmāni paścā tvat (the mss. tvañ) teṣāṃ vāmadevyam, atha yāny astutāni puras tvat (the mss. tvañ) teṣāṃ, teṣāṃ ubhayeṣāṃ (the mss. abha-yeṣāṃ) śāntyai niṣiddhyai, and at 3. 288 tad yad utsedhaniṣe-dhau (cf. PB. 19. 7. 4) bhavataḥ pāpavasyasasyaivotsiddhyā eva niṣiddhyai ca. For yathā pitarau putrān abhitaḥ pariśay-yātām cf. JB. 2. 166 (Caland's note 1 to PB. 16. 3. 9) madhye vai jāyāpatyoḥ putraś śete. The agent noun niṣeddhṛ also at ŚB. 2. 5. 2. 27 = Kāṇva rec. 1. 5. 1. 25 sa etām (Kāṇva rec. om. etām) aindrīm marutvatīm ajapat, kṣatraṃ vā indro viśo marutaḥ | kṣatraṃ vai viśo niṣeddhā; the agent noun śamayitr also at Kauś. 94. 4 ete ha vā asya sarvasya śamayitāraḥ pāla-yitāro yad bhṛgvaṅgirasah. The correct form of the 3 dual Present is śayiyātām, cf. GGS. 1. 6. 5 adha evaitām rātriṃ śayiyātām.

√śuc: Perfect Middle Participle nom. pl. śuśucānāḥ

—3. 283 athābhikam (sc. sāma) | devā vā akāmayantā : 'bhikam naś śivam āpa upaspr̥seyur iti, ta etat sāmāpaśyañs, tenāstuvata, tato vai tān abhikam (the ms. 'abhikau) śivam āpa upāspr̥śañs, tad ābhikasyābhikatvam, abhikam ha vā enam śivam āpa upaspr̥śanti (the ms. spr̥śanti) ya evam veda; ṛṣayo vai tapas tepānā aśocañs, te 'kāmayantā : 'bhikam naś śivam āpa upaspr̥seyur iti, ta etat sāmāpaśyañs, tenāstuvata, tato vai tān abhike 'bhyavarṣat, tad v evābhikasyābhikatvam, (the ms. inserts here tad) āpo vai śāntiś, śuśucānā ivaite tepānā iva saṃyanti ya etad ahar āgachanti, tad yad atrābhikam bhavati śuca evāpahatyai, tad vā ābhikam iti kavat prājāpatyaṃ sāmāhno rūpeṇa saṃrddham. Cf. PB. 15. 9. 8-9 ābhikam bhavaty abhikrāntyai | āngirasas tapas tepānāḥ śucam aśocañs, ta etat sāmāpaśyañs, tān abhike 'bhyavarṣat, tena śucam aśamayanta, yad abhike 'bhyavarṣat tasmād ābhikam, yām eva pūrvair aharbhiḥ śucam śocanti tām etenātra śamayitvottiṣṭhanti.

√śr̥ 'crush' : Passive Optative 3 s. viśiryeta—1. 353 yadi grāvā viśiryeta tad dyutānasya mārutasya (cf. PB. 6. 4. 2; 17. 1. 6-7 with Caland's note) brahmasāmnā stuvīran (var. lect. stuveran), yadi vā anyo (the mss. vānyo) grāvā syāt tenābhiṣuṇuyur, yadi taṃ na vindeyur audumbaram vā pālāśam vā kṛtvā tenābhiṣuṇuyuh.

√ścut : Causative 3 s. Optative āścotayet—1. 352 athā rājānam (i. e. somam) ānayed, athāgrayaṇasya grahasyā (the mss. gṛhasyā and dṛhasyā) 'ścotayed (var. lect. 'scyotayed and 'svaitaetad), athaikadhanam avanayed ekaṃ vā dvau vā yāvad alaṃ manyeta. For the genitive with √ścut + ā cf. MS. 2. 1. 8 (9, 18) = 2. 2. 4 (18, 9) tatrāpi gomūtrasyāścotayeyuh.

√śru : Perfect 3 sg. upaśuśrāva—3. 275-276 athaidhma-vāham (sc. sāma; cf. PB. 15. 6. 2; the ms. athaitsmavāham), ṛṣayo vai svargaṃ lokaṃ yanta idhmavāham (the ms. itsmavāham) samiddhāraṃ paretam araṇya ekaṃ ajahus, so 'kāmayatā : 'nūpateyaṃ (the ms. anūpateyaṃ) svargaṃ lokaṃ prati, sattribhis saṃgacheyeti, sa aikṣata : hanta prati sattriṇa

(ms. *sattriṇam*) *eva stavāni, ta eva mā stutās tathā kariṣyanti yathaiṣām upaśroṣyāmīti* (the ms. *kariṣyanti athe tān upaśroṣyāmīti*), *sa etaṃ tṛcam apaśyat, tenainān astaud: ā ghā* (the ms. *tenainān astaughā*) *ye* (ms. *yai*) *agnim indhate strṇanti barhir āmuṣag* (ms. *āmuṣabh*) *yeṣām indro yuvā sakhā* (SV. 2. 688 = RV. 8. 45. 1), *bṛhann id idhma* (ms. *isma*) *eṣām bhūri śas-tam* (so JB. with RV. against SV. *śastram*) *pṛthus svarur* (ms. *svarir*) *yeṣām indro yuvā sakhā* (SV. 2. 689 = RV. 8. 45. 2), *ayuddha* (ms. *vṛddha*) *id yudhā vṛtam śūra ājati sattvabhir ye-ṣām indro yuvā sakhe* (SV. 6. 690 = RV. 8. 45. 3) *'ti, te 'smai stutās tathākurvan yathaiṣām upaśroṣat* (the ms. *upaśreṣat*, see below under $\sqrt{\text{śruṣ}}$), *teṣām ha kaśānām vadantīnām upaśu-śrāva* (the ms. *apaśāśrāva*), *sa etat sāmāpaśyat, tenāstuta* (276) *ihaivā* (so the ms. against SV. = RV. *ihevā*) *śṛṇva eṣām kāśā hasteṣu yād* (so the ms. against SV. = RV. *yād*) *vādān* (so the ms. against SV. = RV. *vādān*) *niyāmañ* (the ms. *niyāmaś*) *citram ṛñjata* (SV. 1. 135 = RV. 1. 37. 3) *ity* (the ms. omits *ñjata ity*, giving only *ṛ*) *etena* (the ms. *etenai*; read *etenaiva*?) *sāmṇā stutvā svargaṃ lokam ārohad, ā ghā ye agnim indhātāyi* (so the ms.) *strṇanti* (ms. *strṇavanti*) *barhir āmuṣag yeṣām indro yuvā ihā mavāvuvovā sākho hā* (so the ms.; SV. 2. 688 = RV. 8. 45. 1 with *stobhas*) *ity eva svargaṃ lokam anvārohat, tad etat svargyaṃ sāmā, 'śnute svargaṃ lokam ya evaṃ veda, yad v idhmavāho* (the ms. *idbhmavāho*) *'paśyat tasmād aidhma-vāham* (the ms. *aidbhmavāham*) *ākhyāyate*. Translated in Caland's note 1 on PB. 15. 6. 3; references to JB. should be added for all the mantras in Bloomfield's Concordance. For SV. *śastram* against RV., VS., JB. *śastam* cf. Bloomfield-Edgerton's *Vedic Variants II* § 357, p. 179, line 9 from bottom. S-Aorist 1 sg. *aśrauṣam*—3. 163 *tāsu* (sc. *ṛkṣu*) *kārṇaśravam* (sc. *sāma*), *indro vṛtram vajreṇādhyasya* (the ms. *vajreṇādhyasya*): *nāstrṣīti manyamānas sa* (for the resumptive *sa* cf. *Syntax of Cases I* § 11 Ex. 18, p. 25) *vyasmayata, tasya karṇau samaiṣatām* (the ms. *samaiṣitām*), *tābhyām nāśṛnot*, so *'kāma-*

yatā: 'badhiraś syāṃ, śṛṇuyāṃ karṇābhyāṃ iti, sa etat sāmāpaśyat, tenāstuta, tato vai so 'badhiro 'bhavad, aśṛnot karṇābhyāṃ, so 'bravid: aśrauśam vai karṇābhyāṃ iti, tad eva kārṇaśravasasya kārṇaśravasam (the ms. both times kārṇaśrav^o), abadhiro bhavati śṛṇoti karṇābhyāṃ ya evaṃ veda, tad v evācakṣate gaulomam iti, golomā āṅgiraśaḥ paśukāmas tapo 'tap-yata, sa etat sāmāpaśyat, tenāstuta, sa etām (ms. etām) iḷām upait, paśavo vā iḷā, tato vai sa paśūn avārundhata, tad etat paśavyaṃ sāmā, 'va paśūn runddhe bahupaśur bhavati ya evaṃ veda, yad u golomā āṅgiraśo 'paśyat tasmād gaulomam ity ākhyāyate. Translated in Caland's note 1 on PB. 13. 11. 14 where also the correct interpretation of √iṣ+sam 'to crumple, to fold up, to close up' (opposite: √iṣ+vi 'to stretch out, to unfold, to extend') is given (p. 344 footnote*), cf. K. 13. 3 (181, 20) samaiṣat, (182, 1) vyaiṣat, MS. 2. 5. 3 (50, 18) samaiṣat, (51, 2) vyaiṣat, and TS. 2. 1. 5. 2 samaiṣitaḥ as epithet of 'a dwarf (vāmana).

Desiderative Present 3 pl. śuśrūṣante—1. 267 retasyāṃ (sc. ṛcam) gāyati (var. lect. gāyatrī), retas tat siñcati, tad retas siktaṃ gāyatyodvardhayati varṣiyasā chandasā, tat triṣṭubhodvardhayati varṣiyasā chandasā, taj jagatyodvardhayati varṣiyasaiva (the mss. varṣiyasā eva, and varṣiyasor eva) chandasā, tad yad varṣiyasā-varṣiyasā (var. lect. om. the second varṣiyasā) chandasodvardhayati tasmād vardhamānasya bhūyo-bhūyo vīryaṃ bhavaty, anuṣṭubhāṇiṣṭhām (var. lect. aniṣṭhām, with dental n) gachati hrasīyasaiva (the mss. hrasīyaseva) chandasā, tasmād uttaravayase pratitarām iva vardhate, pañcamyāṇiṣṭhām (var. lect. °yāṇiṣṭh° with dental n) gachati, tasmāt pañcame māsi garbhā vikriyante (var. lect. vikriyante), 'nuṣṭubhā vācāṇiṣṭhām (var. lect. °cāṇiṣṭh°, with dental n) gachati, tasmād u jīrṇasya vācaṃ śuśrūṣante. √vr̥dh+ud nowhere else in Vedic prose. For pratitarām cf. Zeitschrift f. Indologie und Iranistik, 5, p. 113-114.—Present Optative 3 s., 1. 104 gāyatyāṃ prastutāyāṃ gāyatram eva gāyan pṛthivīm manasā

gachet, prānyāpānyāt, sad iti nidhanam karoti, parokṣeṇaivainām tad rūpeṇa gāyati (var. lect. gāyatrī), triṣṭubhi prastutāyām (all mss. stutāyām) gāyatram eva gāyann antarikṣam manasā gached, didṛkṣetaivākṣibhyām (Wackernagel III § 158a, p. 302-303), jyotir iti nidhanam karoti, parokṣeṇaivainām tad rūpeṇa gāyati (var. lect. gāti), jagatyām prastutāyām gāyatram eva gāyan diśaḥ (the mss. diśa and diśam) paśūn manasā gachet, śuśrūṣetaiva karṇābhyām, iḷeti nidhanam karoti, parokṣeṇaivainām tad rūpeṇa gāyati.—Imperfect 3 pl. udaśuśrūṣan, 2. 64 (immediately following upon Caland, Auswahl § 126, p. 139) dīkṣitā udaśuśrūṣann iti hāhuḥ. No other examples of √śru + ud are quotable.

√śruṣ: Imperfect 3 s. upāśroṣat—3. 275 (see above under √śru Perfect 3 s.) te 'smai stutās tathākurvan yathaiṣām upāśroṣat (the ms. upāśreṣat). This is the only instance of the occurrence of √śruṣ outside of mantras (RV. and SV. 1. 172 uta śroṣantu no bhuvah).

√sagh: see below under √sādh (sadh).

√sā (si) 'bind': Present according to the nā-class 3 s. vyavasināti—3. 82 vayam u tvām apūrvye (SV. 1. 408 = RV. 8. 21. 1) 'ty, apūrvyam iva hy etarhi tanvam agachāns, tāsū (sc. ṛkṣu) saubharam (sc. sāma; the ms. saurabharam) bṛhataḥ tejo, vyavasinātīva (the ms. reading either so, or pyavasinātīva) vai vairājam (sc. sāma) yajñam, tat saubhareṇottabhnuvanti (the ms. saubhareṇotabhnavanti) bṛhataḥ tejasā. Cf. PB. 12. 2. 7-8 saubharam bhavati bṛhataḥ tejaḥ | pannam iva vai caturtham ahas, tad etena bṛhataḥ tejasottabhnāti saubhareṇa.

Present according to the nu-class, Imperfect asinot—3. 310 prajāpatiṃ prajāś sasrjānam mukhataḥ pāpmāsinot, so 'kāmayatā: 'pa pāpmānam hanīyeti, sa etaṃ gāyatramukham prathamam triyaham apaśyat, tena mukhataḥ pāpmānam apāhata, taṃ madhye 'sinot, sa etaṃ gāyatramadhyam dvitīyam triyaham apaśyat, tena madhyataḥ pāpmānam apāhata, taṃ pador asinot, sa etaṃ gāyatrottamaṃ (the ms. gāyatromaṃ)

ṛṭṭiyam triyaham apaśyat, tena pattaḥ pāpmānam apāhata. For triyaha (:: tryaha) cf. Oertel, Sitzungsberichte d. Bayerischen Akad. d. Wiss. 1934, Heft 6, p. 38 § 24.—Here probably also belongs the conjectural Present 3 s. sinoti (all the mss. sisoti, with dental s), 1. 313 athārbhavaḥ pavamānas, sa ha so 'sita eva stomo, diśa eva tā, diśo (the mss. diśe) ha vai vyutkrāmanti, pāpmānasiṣāya (so the mss.), na hainaṃ pāpmā sinoti (all the mss. sisoti, with dental s) ya evaṃ veda. For the ārbhavapavamānastotra cf. Caland-Henry, L'Agniṣtoma § 221, p. 337. In pāpmānasiṣāya a final dative must be hidden in the sense 'so that evil may not bind him'.

Infinitive in -tum, ud...avasātum—2. 337 vajro ha khalu vā eṣa yat pañcadaśarātraḥ, pañcadaśarātreṇa vai vajreṇa devā asurān abhyabhavañs, te ye pāpmagrhitā iva manyerañs ta etam eva pañcadaśarātram upeyuḥ, pañcadaśarātreṇaiva vajreṇa dviṣantaṃ pāpmānam bhrātrvyam abhibhūyottiṣṭhanti, tad u hovāca yāmano bhrātalāyano: yām ahaṃ sarasvatīm pañcadaśarātreṇa vajreṇājayaṃ (the ms. °jayanās) tasyām ud anyo 'vasātum arhati, vajreṇa vā aham etām ajayaṃ (the ms. ajan) durapajayaṃ (the ms. durapajayaṃ) vai vajrajitam iti. For anapajayam cf. ŚB. 1. 2. 4. 9 = Kāṇva rec. 2. 2. 2. 6; ŚB. 3. 4. 2. 8; MS. 3. 2. 1 (15, 9 and 10); TS. 1. 7. 5. 4; 5. 2. 1. 1; TB. 1. 5. 2. 4; 3. 1. 5. 5; PB. 11. 10. 21; 20. 6. 1; 20. 8. 1; ŚB. 2. 3. 15.

√sādh (sadh): Whitney Roots p. 185 registers: "sādhnoti etc. JB", and "saddhi JB." This refers to JB. 3. 92 (Caland, Auswahl § 179, p. 239, 1-3) where the ms. reads asadhnot, sadhnuyām and saddhyai; these forms JAOS. 11, p. cxlvii, however, should be emended to asaghnot, saghnuyām and sagdhyai, cf. in mantra RV. 1. 31. 3 asaghnoḥ; 1. 57. 4 saghat; TS. 3. 2. 5. 1 = ĀpŚ. 12. 24. 7 = MŚS. 2. 4. 1. 33 and TA. 4. 3. 3 = 5. 3. 9 = ĀpŚ. 1. 6. 2 = 15. 4. 12 = 15. 5. 4 = 15. 6. 11 = 15. 7. 2 saghyāsam [but MS. 4. 9. 1 (122, 6) ṛdhyāsam], in prose MS. 4. 4. 6 (56, 11 and 12) saghnoti and sagdhum; MS. 4. 7. 3 (95, 13) asaghnot.

√sidh 'repel': Present 3 pl. ut...sedhanti, ni...sedhanti—
3. 288 uc (the ms. ṛc) ca vai pāpiyānsaṃ sabhāyāṃ ativadantaṃ sedhanti ni ca sedhanti.

Gerund utsidhya, niṣidhya—3. 287 utsedhena (sc. sāmṇā) vā āngirasaha paśūn utsidhya niṣedhena (sc. sāmṇā) niṣidhyotiṣṭhanti.—3. 288 etāns tān paśūn utsidhya cottiṣṭhanti; cf. PB. 15. 9. 11 utsedhena vai devāḥ paśūn udasedhan niṣedhena paryagr̥hṇan; 19. 7. 4 utsedhenaivāsmāi paśūn utsidhya niṣedhena parigr̥hṇāti.

Causative Present Participle nom. pl. fem. apasedhayantiḥ—
3. 309 gāyatramukho vai prathamāś triyahāś, tasmād ayam agnir asmin loka ūrdhvo dīdāya; gāyatramadhyo dvitīyāś triyahāś, tasmād ayam vāyur asminn antarikṣe tiryān pavate; gāyatrottamāś tṛtīyāś triyahāś tasmād asāv arvān ādityo divas tapaty, etā vai deveṣavaḥ praṇihitā anīṣitā anilayantīr eṣu lokeṣu sarvaṃ pāpmānam apasedhayantīś tiṣṭhantī agniḥ pṛthivyāṃ vāyur antarikṣa ādityo divy, etasya sarvaṃ pāpmānam apaghnatyo yanti ya evaṃ veda.

√sidh 'succeed': Present 3 s. sidhyati, Optative 3 s. sidhyet, Imperfect asidhyat—3. 271 atha sādhrāṃ (sc. sāmā) siddhyā eva, ..., devā vā akāmayanta: kṛtaṃ-kṛtaṃ nas sidhyed iti, ta etat sāmāpaśyaṃś, tenāstuvata, tato vai teṣāṃ kṛtaṃ-kṛtam asidhyat, kṛtaṃ-kṛtaṃ nas sidhyed iti sattram āsate, kṛtaṃ-kṛtaṃ haivaibhyas sidhyati, yad v evaiṣāṃ etena sāmṇā kṛtaṃ-kṛtam asidhyat tasmāt sādhrāṃ ity akhyāyate: sadhrir vairūpaḥ paśukāmas tapo 'tapyata, sa etat sāmāpaśyat, tenāstuta, sa etām iḷām upait, paśavo vā iḷā, tato vai sa paśūn avārundhata, tad etat paśavyaṃ sāmā, 'va paśūn runddhe bahupaśur bhavati ya evaṃ veda, yad u sadhrir vairūpo 'paśyat tasmāt sādhrāṃ ity akhyāyate. Cf. PB. 15. 5. 28 sādhrāṃ bhavati siddhyai. For the impersonal sidhyati with dative cf. MS. 3. 7. 10 (91, 4) yo vai devān sādhyān veda sidhyati ha vā asmai yatra kāmāyete: 'ha me sidhyed iti; K. 24. 10 (102, 7) = Kap. 38. 3 (208, 2) yo ha vai devān sādhyān veda sidhyaty asmā, ime

vāva lokā devās sādhyās, siddham asyai siddham asmai siddham amuṣmai, ya evaṃ veda sidhyaty asmai; GB. 2. 2. 8 yo ha vai devān sādhyān veda sidhyaty asmā, ime vāva lokā yat sādhyā devāḥ, sa ya evam etān sādhyān veda sidhyaty asmai sidhyaty amuṣmai, sidhyaty asmai lokāya (emend so with Gaastra; the Bibl. Ind. edition with the mss. asmāl lokād) ya evaṃ vidvān upasadam upaiti.

√sū (su) 'generate, enliven, impel': Present Optative 3 pl. suvīran and Imperfect 3 pl. asuvatām—2. 172 athaiṣa manustomo, manuś ca vai yamaś ca vaivasvantāv (the mss. vaivasvantāvasvatāv) āstām, so 'kāmayata manur: asmai māṃ lokāya rājyāya devās suvīrann amuṣmai yamam iti, sa etaṃ yajñam apaśyat, tam āharat, tenāyajata, tato vai tam asmai lokāya rājyāya devā asuvatām amuṣmai yamaṃ, sa vā eṣa sadaśo (sc. stomah) bhavati, saṃdañśo ha vā eṣa yat sadaśas, sa yathā saṃdañśena (var. lect. saṃdañśyena) saṃdaśya hared evam evainam etena saṃdañśena (var. lect. saṃdañśyena) saṃdaśyāsmāl lokād amuṃ lokaṃ jahāra. For the manustoma cf. JB. 2. 108 athaiṣa manustomo, manur vā akāmayata: bahuḥ prajayā paśubhiḥ prajāyeya mānaviḥ prajāś sṛjeyeti, sa etaṃ yajñam apaśyat, tam āharat, tenāyajata, tato vai sa bahuḥ prajayā paśubhiḥ prajāyata mānaviḥ prajāś asṛjata, sa yaḥ kāmayeta: bahuḥ prajayā paśubhiḥ prajāyeya mānaviḥ prajāś sṛjeyeti sa etena yajeta, bahur eva prajayā paśubhiḥ prajāyate mānaviḥ prajāś sṛjate (similar PB. 13. 3. 14–15 concerning the mānava-sāman). The 3 pl. Optative suvīran also at ĀŚS. 2. 18. 3.

√sṛ: Passive of Causative Present 3 pl. prasāryante 1. 318 (see above under √muh).

√sṛj: S-Aorist 1 s. Middle, asṛkṣi—2. 226 prajāpatiḥ prajāś asṛjata, tā asya sṛṣṭāḥ parābhavañś, tad idaṃ sarisṛpam abhavad yad anyat sarpebhyas, sa dvitīyāś asṛjata, tā asya paraivābhavañś, te matsyā (the ms. to matvyā) abhavan, sa tṛtīyāś asṛjata, tā asya paraivābhavañś, tāni vayāñsy abhavan, sa

aikṣata: yā imās trayiḥ prajā asṛkṣy (the ms. asṛkṣa) ṛte (the ms. vṛte) brahmaṇa (the ms. brahmaṇi) ṛte (the ms. mate) 'nnādyād (the ms. annādyād) ṛte yajñāt parā tā abhavan (the ms. parātābhavan), hantainā eva (the ms. hanto nvaiva) brahmaṇo 'nnādyād yajñāt prajāś sṛjā iti.—2. 229 tā asya prajāś sṛṣṭā varuṇasya yavam ādañś, tā varuṇo varuṇapāśēnābadhnāt (the ms. °pāśēnābṛnhāt), sa aikṣata: yā amuḥ pūrvāḥ prajā asṛkṣi parā tā abhūvan, yat tv (? , the ms. yaṣṭa) imāḥ parābhavanti kva tato bhavāni, hantainā (the ms. °aināk) abhito 'bhiśindhyanīti (? , so the ms.).—3. 325 sai (sc. vāk) 'taṃ saṃvatsaram yajñam asṛjatai, 'ṣa ha vāva yajño, yajñas saṃvatsaras, sā nāved: yajñam vā asṛkṣiti, kim u cid asṛkṣity evāmanyata, tāṃ (the ms. tāḥ) modaḥ pratyagachat, tato 'ved: yajñam vā asṛkṣiti (the ms. asṛkṣati), saikṣata: yam imaṃ yajñam asṛkṣi hantainam ātmana evādhi tanavā iti.—3. 379 sa aikṣata: yam imaṃ trayam vedam asṛkṣi hantāsmāt sṛjā iti.—3 s. Middle asṛṣṭa, 3. 81 tāsu (sc. ṛkṣu) vātsapram (sc. sāma), vatsapriyam vai bhālandanaṃ prati sattriṇo 'bādhayanta: stena stene (the ms. stote) 'ti, so 'kāmayata: śraddhāṃ vindeyopa māṃ hvayerann iti, sa etat sāmāpaśyat, tenāstuta, tato vai sa śraddhāṃ upahavam avindata, śraddhāṃ vindāmaha iti sattram āsate, śraddhāṃ eva vindante, vairājasya ha khalu vā etad anurūpaṃ sāma, yathā ha vai vairājasya stobhāḥ padavṛttaya evaṃ ha vai vātsaprasya stobhāḥ padavṛttayaḥ, ..., etad dha vā enaṃ tad upajuhuvire: 'nurūpaṃ vairājasyāsṛṣṭeti, tad anutunnaṃ bhavaty (the ms. bhavanty), anutunnād vai prajāḥ paśavaḥ prajāyante, 'nutunnam etasya vairājasyāhno rūpaṃ, tena vai rūpasamṛddham, yad u vatsaprīr bhālandano 'paśyat tasmād vātsapram ity ākhyāyate; cf. PB. 12. 11. 23-25 vātsapram bhavati | etasmin vai vairājam pratiṣṭhitam, pratiṣṭhati vātsapreṇa tuṣṭuvānaḥ | vatsaprīr bhālandanaḥ śraddhāṃ nāvindata, sa tapo 'tapyata, sa etat vātsapram apaśyat, sa śraddhāṃ avindata, śraddhāṃ vindāmahā iti vai sattram āsate, vindante śraddhām. On the technical terms anutoda and anutunna cf.

Caland's notes to PB. 8. 9. 13; 10. 6. 4; 12. 9. 17; 12. 10. 11. With *anutunnād vai prajāḥ paśavaḥ prajāyante* compare PB. 12. 10. 11 *anutunnād dhi reto dhīyate*.

√*sṛt*: This fictitious root with its Aorist 1 pl. *aśṛma* JB. 3. 247 (Caland, *Auswahl* § 205, p. 285, 21) *na vai dāre 'sṛma*, and PB. 15. 3. 7 *anena* (sc. *sāmnā*) *dāre nāsṛma* is evidently made from the second member of the compound *adārasṛt*: JB. *yad abravīd bharadvājo*: *na vai dāre 'sṛmeti tad evādārasṛto 'dārasṛttvam*; PB. *anena dāre nāsṛmeti tad adārasṛto 'dārasṛttvam*.

√*sṛp*: Future Participle nom. sg. msc. *sarpsyan*—1. 82 *krūram iva vā etad yajñasya kurvanti yad dhavirdhāne* (the mss. °*dhāno*) *grāvabhis somaṃ rājānaṃ hatvā bahiṣpavamānaṃ sarpanti, kā tasya prāyaścittir ity āhur, apa upasprṣeyur, āpo vai sarvasya śāntir, adbhīr evainat tac chamayanti, vāg vā etasmā agre 'dhvane 'tandrāyata* (? , the mss. *'tandāyatayad*, and *'tandāyat*, see the note) *bahiṣpavamānaṃ sarpanti* (the mss. *sarpanti*), *tāṃ prajāpatir abravīd: bhāgadheyaṃ te karomy atha sarpeti, bahiṣpavamānaṃ sarpsyan* (var. lect. *sṛpsyan*) *homaṃ juhuyāj: juṣṭo vāco bhūyāsaṃ, juṣṭo vācaspatyur, devī* (the mss. *devī*) *vāg yat te vāco madhumattamam* (the mss. *madhumatam*) *asmin mā dhās svāhā sarasvatyā* (cf. TS. 3. 1. 10. 1 with variants, see Bloomfield's *Concordance*) *iti, yat: sarasvatyai svāheti juhuyād vācaṃ sarasvatīm svāhākāreṇa parigrhṇīyād, atha yat: svāhā sarasvatyā iti juhoti vācaṃ tad uttarāṃ svāhākārād dadhāti, tayā parigrhītayā yajñaṃ tanute, vācā hy ūrdhvo yajñas tāyate*. It would be tempting to emend the mss. readings *atandāyatayad* and *atandāyat* to *atandāyata* and regard the latter as a Causative formation of √*tand* 'tire' which occurs RV. 1. 138. 1 *na tandate* and, by conjecture, RV. 1. 58. 1 (the RV. text reads here *tundate*), see Oldenberg's *Rigveda Noten* I p. 57–58. But the revival by conjecture of so rare a root in JB. appears too hazardous. It seems safer to emend to *atandrāyata* 'she tired' with which

compare AB. 7. 15. 5 (śloka) sūryasya paśya śremāṇaṃ yo na tandrāyate caran, and so also the parallel ŚSS. 15. 19. For the variation of quantity of \ddot{a} cf. Wackernagel I § 41 p. 46, 19-22; Whitney § 1059bc. The construction with the dative has no parallel, the closest parallel is $\sqrt{glā}$ c. dat. rei.— Elsewhere the Future stem is srapsya-: KB. 13. 1 (57, 22 ed. Lindner) prasrapsyan (the Ānand. ed. prasṛpsyan)=GB. 2. 2. 18 (184, 2 ed. Gaastra), GB. 2. 2. 19 (184, 7); ĀpŚS. 12. 18. 16; 12. 20. 6; and in mantra prasrapsyantīḥ Vait. 18. 11.

Desiderative Present Participle nom. s. msc. sarisṛpan 3. 303 (see above under \sqrt{pad} , Infinitive atipattoḥ).

\sqrt{stabh} (stabh): Present 3 pl. uttabhnuvanti 3. 82 [see above under $\sqrt{sā}$ (si) 'bind', Present vyavasināti].—Imperfect 3 pl. astabhnuvan, 1. 212 ahorātre devā abhijitya te (for the resumptive pronoun cf. Syntax of Cases I § 12 Ex. 13, p. 26) 'mum ādityaṃ savanair eva pratyāñcam anayaṅs (var. lect. ānayaṅs), taṃ paryāyair punaḥ prāñcam, taṃ āśvinena purastād udstabhnuvan.

Gerund niṣṭabhya—3. 50 tāsu (sc. ṛkṣu) vaiṣṭambhaṃ (sc. sāma), vaiṣṭambhena vai devā asurān ebhyo lokebhyo niṣṭabhya sva āyatane sattram āsata, vaiṣṭambhenaiva dviṣantaṃ bhrātrīvyam ebhyo lokebhyo niṣṭabhya sva āyatane sattram āste ya evaṃ veda, naiṣṭambhaṃ ha vai nāmaitad vaiṣṭambham ity ākhyāyate. Differently PB. 12. 3. 9-10 vaiṣṭambhaṃ bhavati | ahar vā etad avliyata, tad devā vaiṣṭambhair vyaṣṭabhnuvaṅs, tad vaiṣṭambhasya vaiṣṭambhatvam. The JB. passage is curious, especially as $\sqrt{stabh} + ni$ is not quotable.

$\sqrt{stā}$: The pasage to which Whitney, Roots, p. 192 refers in the note is as follows: 2. 24 tā (sc. dikṣamāṇāḥ) ṛṇmayā yajurmayāḥ sāmamayā brahmamayā hiraṇmayā amṛtās saṃbhavaty, ṛṇmayo ha vai yajurmayas sāmamayo brahmamayo hiraṇmayo 'mṛtas saṃbhavaty ṛṇmayāṇy asyāsthāni (Wackernagel, III § 158a, p. 302) bhavanti ya evaṃ veda, tān udgātā purastāt saṃvatsarasya janayitvā hotre prayachati,

tān hotā sūktais sūte (all the mss. sūteti), tat sūktānām sūktatvam, tāñ chastraiḥ praśāsti (var. lect. pratiśāsti), tac chastrānām śastratvam, tān ukthair utthāpayanti, tad ukthānām ukthatvam [cf. TB. 2. 2. 8. 7 ukthair udasthāpayan, tad ukthānām (read so instead of ukthyānām of the Bibl. Indica) ukthatvam], tebhya etad daivyaṃ madhv aśītir (var. lect. aśītir) annādyam prayachati, madhu hāsyaśmiñś ca loke 'muṣmiñś cānnaṃ (var. lect. cāntaṃ) bhavati ya evaṃ vedā, 'kṣareṇākṣareṇa hāsmāi vidyās sarvān kāmān duhre, tasmāt saṃvatsara eva śasyam saṃvatsare procyam, tasmād brāhmaṇo hatō na stāyād (so all mss.) bhavati, tasmād retas siktaṃ na stāyād (so all mss.) bhavati, tasmād u haivaṃ vidvān na stāyād (so all mss.) bhavaty, aśītibhir vai devā imān lokān imān adhvana āśnuvata, tad aśītīnām aśītītvam, tiṣṭbhir evemaṃ lokam āśnuvata tiṣṭbhir antarikṣam tiṣṭbhir amuṃ, catasṭbhir eva diśā āśnuvata catasṭbhir avāntaradeśān ekayāmūm ūrdhvam, tvānavā (so the mss.; read dvinavā = 18, i. e. 3+3+3+4+4+1?) 'śītayo 'bhavan, nava prāṇā, āsnute prāṇān, saprāṇas (the mss. saṃprāṇas) saṃbhavati sarvāyur (so all mss.) eti nākāmo mriyate. The noun sarvāyus 'full age' occurs in mantra TS. 4. 4. 7. 2 and TB. 2. 5. 7. 2 = 2. 7. 7. 6 = ĀpŚ. 19. 24. 10; but it is not found in the Brāhmaṇa prose where throughout sarvam āyuh is read; so with √i: PB. 2. 2. 2; 2. 15. 3; 4; 3. 6. 3; 4; 7. 1. 9; 10; 7. 5. 18; 9. 9. 4; 20. 16. 4; 21. 15. 6; 22. 2. 2; 22. 12. 2; 3; 23. 12. 3; 4; 24. 19. 2; AB. 1. 5. 6; 2. 7. 13; 2. 21. 4; 2. 30. 6; 3. 8. 10; 3. 14. 4; 3. 34. 10; 4. 7. 9; 4. 10. 16; 8. 11. 9; 10; 8. 25. 2; KB. 13. 5 (59, 8 ed. Lindner); 13. 9 (60, 17-18); 14. 4 (63, 23); GB. 2. 2. 19 (quater); 2. 3. 6; 2. 3. 7; TS. 1. 5. 9. 5; 2. 2. 3. 2; 3; 2. 3. 2. 1; 2. 3. 11. 1; 5; 2. 5. 2. 4; 2. 5. 7. 4; 5; 3. 2. 1. 2; 3; 5. 1. 5. 7; 5. 6. 2. 2; 5. 6. 3. 1; 6. 4. 6. 4; 7. 3. 3. 1; TB. 1. 7. 7. 5; 2. 2. 8. 8; 2. 3. 9. 1; 2; 3. 10. 9. 10; 3. 12. 5. 3; ŚB. 2. 1. 3. 4 (= Kāṇva rec. 1. 1. 3. 3); 2. 1. 4. 9 (= Kāṇva rec. 1. 1. 4. 9); 2. 2. 2. 14; 2. 4. 2. 6 (= Kāṇva rec. 1. 3. 3. 6); 4. 2. 4. 7; 6. 7. 4. 2; 7. 4. 2. 18; 8. 1. 4. 6; 9. 1. 1. 33; 9. 1. 2. 7; 9. 5.

1. 10; 10. 2. 6. 6; 19; 10. 4. 3. 1; 2; 10. 6. 1. 4-9; 11; 10. 6. 5. 8; 11. 4. 3. 20; 11. 8. 3. 6; 12. 1. 1. 7; 11; 12. 2. 2. 5; 12. 3. 4. 11; 12. 7. 3. 16; 14. 5. 1. 11; 12; 14. 6. 3. 2; 14. 9. 4. 13-17; MS. 1. 4. 7 (55, 10); 1. 5. 14 (83, 14); 1. 8. 4 (119, 17); 1. 9. 5 (135, 15 and 136, 6); 2. 2. 2 (16, 12 and 13); 2. 3. 5 (33, 10); 3. 7. 3 (78, 6); 4. 1. 14 (19, 11); 4. 2. 1 (12, 20-13, 1); 4. 2. 2 (23, 16); 4. 6. 6 (86, 19); K. 7. 6 (68, 4) = Kap. 5. 5 (54, 17); K. 9. 13 (115, 13 and 19); 10. 4 (128, 13-14); 11. 8 (154, 11); 19. 5 (6, 5) = Kap. 30. 3 (141, 7); K. 21. 2 (39, 10) = Kap. 31. 17 (165, 24); K. 22. 10 (67, 3) = Kap. 35. 4 (180, 21); K. 26. 9 (133, 17 and 18) = Kap. 41. 7 (243, 23 and 24); K. 27. 4 (143, 18) = Kap. 42. 4 (251, 21-22); K. 28. 1 (152, 11 and 12); K. 28. 1 (153, 16) = Kap. 44. 1 (256, 12); K. 29. 1 (168, 12) = Kap. 45. 2 (268, 26); K. 32. 3 (21, 14-15); K. 32. 3 (21, 16); K. 35. 16 (62, 1) = Kap. 48, 14 (305, 9); K. 37. 14 (94, 10).—A Participle *stāyāt* occurs twice in AV. 4. 16. 1 and 7. 108. 1 (= Kauś. 48. 37), see Whitney's notes to these passages; the PW., *Nachträge*, col. 1821 and Whitney, *Roots*, quote a *stāyan* from GB. 1. 2. 5 (Bibl. Ind.), but Gaastra's edition (p. 37, 13) reads without var. lect. *snāyan* (*snāyañś* cared); an Active *snāyati* however is not quotable, the earliest Middle form of $\sqrt{\text{snā}}$ according to the ya-class is MSS. 8. 20 *snāyasva*. The JB. *stāyād* looks like an adverbial ablative from a noun **stāya*, but the meaning of *na stāyād bhavati* is not clear to me.

$\sqrt{\text{stu}}$: Future 1 pl. *stoṣyāmaḥ* 1. 200 (see above under $\sqrt{\text{ric}}$ Present Optative 3 s.).

Conditional 3 s. *astoṣyat* 1. 349 (see above under $\sqrt{\text{nī}}$ Conditional). Infinitive in *-tum*, *abhiṣtotum*—2. 391 *ko devān praty abhiṣtotum arhati*.

$\sqrt{\text{stubbh}}$: Present according to the root-class 3 s. *stobdhi*—1. 328-329 *iyam vai rathantaram* [the *rathantara* = earth cf. PB. 6. 8. 18 with Caland's note 2], *tasyā asau vatso yo'sau tapati, sa yad: bhā bhā* [for this *stobha* cf. Caland, *Auswahl* § 111, p. 125, 10] *iti stobdhy etam* (the mss. *stebhyaitam*) *eva*

tad ādityaṃ mukha ādhāya gāyati, sa yathā dhenuṃ vatseno-
pasrjya prattāṃ (the mss. pratnām) duhitai[on this manner of
milking cf. above under √duh, Present 3 s. duhe] 'vam evai-
tena gītena rathantaraṃ duhe yaṃ kāmāṃ kāmāyate, śrīr vai
rathantaraṃ, tasyā ime stobhā yad asyāṃ pṛthivyāṃ adhi,
saiśā śrīr nānyatrākṣarebhyas (the mss. °kṣarebhya āptvā), sa
yad akṣareṣu stobdhy etām (var. lect. stobhyotām) eva tac
chriyam āptvaitasyāṃ pratitiṣṭhati, sā haiśaikasthā śrīr yad
akṣareṣu, tasmād akṣareṣu stobdhavyaṃ | tad etad amūlaṃ ra-
thantaraṃ yad anyatrākṣarebhya, etasmād dhīdam āyatanāt
pracyavante ye 'nyatrākṣarebhyas stobhanty, atha yo 'kṣareṣu
stobdhi sva eva tad āyatane pratitiṣṭhati, tasmād akṣareṣv eva
stobdhavyam. Cf. JB. 1. 332 Caland, Auswahl § 112 p. 125
last line from bottom and 126, 3 sa yo 'nyatrākṣarebhyas stob-
dhi and p. 126, 1 and 4 yo 'kṣareṣu stobdhi.

Present according to the a-class 3 sg. stobhati—1. 331 ṣoḍaśā-
kṣarāṇi stobhati, ṣoḍaśakalo vai puruṣaḥ, kalaśa eva tad yaja-
mānam etasyām eva yonyāṃ siñcati, sa etasyai devayonyai
jāyate,..., ṣoḍaśākṣarāṇi stobhati, tato yāni pañcadaśa sa vajraḥ
(the mss. vajraṃ) pañcadaśo, 'tha yat ṣoḍaśam akṣaraṃ sa
indra, indro vajrasyodyantā,..., ṣoḍaśākṣarāṇi stobhati,..., tām
catuṣcatvāriṅśad akṣarāṇi sampadyante, catuṣcatvāriṅśadak-
ṣarā triṣṭup, traiṣṭubha indraḥ.—3 pl. stobhanti 1. 329[see above
Present according to the root-class 3 s. stobdhi (in fine) and
cf. 1. 330 Caland, Auswahl § 111, p. 125, 10 bhā bhā iti
stobhanti].—Optative 3 s. stobhet, 1. 340 yo vai yajñasyodhar
veda prattāṃ (var. lect. prattamam, prastumam; for this
manner of milking see above under √duh Present 3 s. duhe)
duhe, yajñāyajñīyaṃ vāva yajñasyodhas, tasyaite stanā:
gāyatraṃ ca rathantaraṃ ca bṛhac ca vāmadevyāṃ ca, tad
gāyatraṃ eva (the mss. iva) prastuyād, rathantarasyaiva (var.
lect. °syeva) stobhān stobhed, bṛhataiva rohān rohed (cf. PB.
7. 7. 6; 8; 8. 3. 7; 8. 4. 11), dhiṃkāro vāmadevyam; and cf. 1.
330 Caland, Auswahl § 111, p. 125, 15 yāvat stobhet.

Past Participle nom. s. neut. pariṣṭubdham—3. 45 athāntari-kṣaṃ (sc. sāma), devān vā antarikṣaṃ paretān asurā avidhyaṅs, te 'kāmayantā : 'ntarikṣād evāntarikṣeṇa vijitya svargaṃ lokam ārohāmeti, ta etat sāmāpaśyaṅs, tenāstuvata, tato te 'ntarik-ṣād evāntarikṣeṇa vijitya svargaṃ lokam ārohaṅs, tad evānta-rikṣasyāntarikṣatvaṃ, tad etad vijiti svargyaṃ sāma, vijayate gachati svargaṃ ya evaṃ vedā, 'ntarikṣaṃ vā etad ahar, leleva (cf. Caland, Auswahl § 79, note 1, p. 83) vā antarikṣaṃ, tad yan madhyenidhanaṃ (Wackernagel II, 1 § 109ad, p. 278) bhavati pratiṣṭhityā eva, tasyobhayataḥ padaṃ pariṣṭobha-yanty antarikṣasya rūpam, ubhayata iva hīdam antarikṣaṃ pariṣṭubdham ābhyāṃ lokābhyām.—3. 332 yad ṛcārabhate tat prathamasyāhno rūpaṃ | pariṣṭubdhaṃ dvitīyasyo, 'bhayataḥ pariṣṭubdhaṃ tṛtīyasya. On the meaning of √stubh + pari cf. Caland on PB. 8. 9. 12, notes 1 and 3; on PB. 10. 11. 1, note 3; and on PB. 12. 4. 27, note 1. Note the Past Participle niṣṭubdha and aniṣṭubdha (ĀpŚ. 15. 5. 9 and 10, also in the BhāradvājaŚS. and the HiraṇyakeṣiŚS.) which formally be-ongs to √stubh + ni (or + nis) but signifies 'eingekerbt' (Caland). Causative Present 3 pl. pariṣṭobhayanti 3. 45 (see above under Past Participle pariṣṭubdham).

Participium Necessitatis neut. nom. s. pariṣṭobdhavyam 1. 328 and 329 (see above under Present according to the root class 3 s. stobdhi).

√str̥: Present, always according to the nu-class, 3 s. str̥ṇute and Imperfect 3 s. astr̥ṇuta—1. 93 etām eva pratipadaṃ kurvītābhicarann, agnir vai devānām brahmā, 'gninaiva devā-nām brahmaṇā yaṃ dveṣṭi taṃ str̥ṇute.—1. 203 indro vai vṛt-ram ajighāṅsat, sa prajāpatim upādhāvad : dhanāni vṛtram iti, tasmā etām apahasam anuṣṭubhaṃ prāyachat, tayā nāstr̥-ṇuta, sa yad astr̥tvā vyanadat tan nānadam (sc. sāma) abhavad, tan nānadasya nānadatvaṃ, tasmād āhur : nānadaṃ ṣoḍaśi-sāma kāryaṃ, na hi tenāstr̥ṇuteti; cf. PB. 12. 13. 4 indraḥ pra-jāpatim upādhāvad : vṛtraṃ hanānīti, tasmā etām anuṣṭubham

apaharasam prāyachat, tayā nāstr̥ṇuta, yad astr̥to vyanadat tan nānadasya nānadatvam; AB. 4. 2. 2 nānadam ṣoḷāśisāma kartavyam ity āhur, indro vai vṛtrāya vajram udayachat, tam asmai prāharat, tam abhyahanat, so 'bhihato vyanadad, yad vyanadat tan nānadam sāmābhavat, tan nānadasya nānadatvam.—2. 73 manuṣyasenayā vāva nu tam str̥ṇute yaṃ tistīrṣate.—2. 308 etenaivāchidreṇa vajreṇa dviṣantam pāpmānam bhrātṛvyam str̥ṇute.—3. 294 uṣṇikkakubbhyāṃ vā indro vṛtrāya vajram prāharat, tam astr̥ṇuta (the ms. astr̥ṇata), vajro vā uṣṇikkakubho, vajreṇaiva tad dviṣantam pāpmānam bhrātṛvyam str̥ṇute ya evaṃ veda.

S-Aorist 1 s. Middle astr̥ṣi—3. 19 indro vṛtram vajreṇādhyasya : nāstr̥ṣīti manyamāno gāḥ prāviṣat, tā akāmayante : 'ndram janayāmeti, tā etāni sāmāny apaśyaṅs tvāstr̥ṣisāmāni, tair indram ajanayan; cf. PB. 12. 5. 21 indro vṛtrād bibhyad gāṃ prāviṣat, tam tvāstr̥ṣyo 'bruvaṅ : janayāmeti, tam etaiḥ sāmābhir ajanayan : jāyāmahā iti vai sattram āsate, jāyanta eva, with Caland's notes.—3. 163 see above under √śru, S-Aorist 1 sg. aśrauṣam.—3. 296 indro vṛtram vajreṇādhyasya : nāstr̥ṣīti manyamānaḥ parām parāvataṃ agachat. For parām parāvataṃ agachat cf. in Vedic prose ŚB. 13. 3. 3. 5 = TS. 5. 4. 12. 3 = TB. 3. 8. 9. 3 = 3. 8. 12. 2 = 3. 9. 13. 2 īśvaro (sc. aśvaḥ)...parām parāvataṃ gantoḥ; TS. 2. 5. 3. 6 = 6. 5. 5. 2 = TB. 1. 6. 7. 4 = PB. 15. 11. 9 indraḥ...parām parāvataṃ agachat; PB. 5. 8. 8 parām vā ete parāvataṃ gachanti; PB. 15. 7. 2 parām parāvataṃ yajamāno gachet; KB. 5. 7 (21, 13) parām u vai parāvataṃ pitaro gatāḥ; the plural ŚB. 1. 6. 4. 1 sa parāḥ parāvato jagāma; cf. without parām MS. 2. 2. 11 (24, 3) parāvataṃ vā eṣa gato yo niruddhaḥ; PB. 14. 5. 9 parāvataṃ iva vā etarhi yajño gataḥ.

Gerund in -tvā, astr̥ṣtvā 1. 203 (see above under Present). Desiderative Present 3 sg. tistīrṣate 2. 73 (see above under Present). Contrast tustūrṣate MS. 1. 8. 3 (118, 13) and PB. 12. 13. 6; tustūrṣamāṇaḥ ŚB. 2. 2. 2. 14 (= Kāṇva rec. 1. 2. 2.

9); *tustūrṣamāṇasya* MS. 1. 8. 3 (118, 11) and *ĀpŚ. 6. 6. 4* (but *BhāradvājaŚS. tistīrṣamāṇasya* and *HiraṇyakeśiŚS. tistīrṣataḥ*, cf. Caland, ZDMG. 56, 1902, p. 552); *tustūrṣamāṇau Kauṣ. Up. 2. 13*; but *ĀpŚ. 22. 2. 9* noun *tistīrṣā* (Caland, l. c.).

√*sthā*: Reduplicated Aorist (with causative function) 1 s. *pratyatiṣṭhipam*—1. 302 *saha kuryāt: prajāṃ pratyatiṣṭhipam, prajāvān etena bhaviṣyāmīty eva dhyāyet.*

√*spṛ*: Present according to the *nu*-class 3 s. *spṛṇoti* 1. 204 and 205—*śakvariṣu ṣoḍāśisāma kurvīta paśukāmo, vajro vai ṣoḍāśī, paśavaś śakvaryo, vajreṇaiva paśūn spṛṇoti, paśumān bhavati, śakvariṣu ṣoḍāśisāma kurvīta yaḥ kāmayeta: vajrī syām iti, vajro vai ṣoḍāśī, vajraś śakvaryo, vajreṇaiva vajraṃ spṛṇoti vajrī bhavati; virāṭsv annādyakāmaṣ ṣoḍāśisāma kurvīta, vajro vai ṣoḍāśy, annaṃ virāḍ, vajreṇaivānnādyaṃ spṛṇoti,...*, (205) *pra vo mahe mahevṛdhe* (so JB. with SV. and PB., instead of *mahivṛdhe* of RV. etc. s. Bloomfield-Edgerton, Ved. Var. II § 691, p. 316) *bharadhvam* (SV. 1. 328 = RV. 7. 31. 10) *ity, etā vai virājo 'nuṣṭupsu ṣoḍāśisāma kurvīta, yaḥ kāmayeta: na mānyā vāg ativaded iti, vajro vai ṣoḍāśī, vāg anuṣṭub, vajreṇaiva vācaṃ spṛṇoti; cf. PB. 12. 13. 15-16 anuṣṭupsu ṣoḍāśinā stuvīta yaḥ kāmayeta: na mā vāg ativaded iti | vajro vai ṣoḍāśī, vāg anuṣṭub, vajreṇaivāsmāi vācaṃ spṛṇoti, nainaṃ vāg ativadati.* But contrast the Present according to the *nā*-class *spṛṇāti* JUB. 4. 9. 9; 4. 10. 1-8 which is found nowhere else.

√*smi*: Imperfect 3 s. *vyasmayata* 3. 163 (s. above under √*śru*, S-Aorist 1 sg. *aśrauṣam*). Perfect 3 s. *siṣmiye* JB. 2. 270 (Caland, Auswahl § 151, p. 191, 1) and *visiṣmiye* JB. 3. 234 (Caland, Auswahl § 203, p. 278, line 3 from bottom) cf. ŚB. 1. 4. 1. 12 *visiṣmiye*.

√*sru*: Iṣ-Aorist 2 sg. *asrāvīḥ* 2. 2 (s. above under √*li* 'be unsteady').

√*svap*: Root-Aorist Optative 3 s. *supyāt*—3. 8 *daśāhena vai prajāpatīḥ prajā asṛjata, tā asya sṛṣṭā viṣūcīr viparaup-*

yanta, sa etau vaiśvānarāv atirātrāv apaśyat, tābhyām enā ubhayataḥ paryagr̥hṇād aneneta upariṣṭād amunā, tā etābhyām evāvārayata, yad viśvaṃ bhūtam avārayata tad vaiśvānarasya vaiśvānaratvaṃ, prajāpatir eṣa yad udgātā (var. lect. udgāyatā), sa etad daśāhenaiva prajāś sṛjate, tā etābhyām eva vaiśvānarābhyām vārayate 'neneta upariṣṭād amunā, prajānām dhṛtyā aparāvāpāya, nāsyā vittam̐ paropyate ya evam̐ veda; prāṇo vai pūrvo vaiśvānaro 'pāna uttaraḥ, prāṇāpānābhyām evaitat samṛddhyodṛcam (var. lect. samṛddhyemṛcam) aśnuvate, tasmād u haitayos stotre ṇa supyāt: prāṇān ned ālumpānīti (the ms. net sālumpvānīti, and net samlumpānīti; the emendation after AB. 1. 17. 14 prāṇān ālupya; or read net samlumpānīti ?.) The same form supyāt also at ĀpŚ. 4. 3. 14. The final dative aparāvāpāya is frequent in JB.: 1. 201 ṣoḍaśinā stuvanti, vajreṇaiva tat paśūn parigr̥hṇanty, aparāvāpāya, nāsyā vittam̐ paropyate ya evam̐ veda; 1. 209 tad yad etā uṣṇiḥo 'ntataḥ kriyante, vajro vā uṣṇiḥo, vajreṇaiva tat paśūn parigr̥hṇanty, aparāvāpāya, nāsyā vittam̐ paropyate ya evam̐ veda; 1. 300 ātmanobhayataḥ prajāḥ (the var. lect. adds paśavaḥ) parigr̥hītā, aparāvāpāya, nāsyā vittam̐ paropyate ya evam̐ veda; 2. 319 = 331 brahmaṇaiva tad ubhayataḥ paśūn parigr̥hṇīte, 'parāvāpāya, nāsyā vittam̐ paropyate ya evam̐ veda; 2. 345 brahmaṇaiva tad ubhayataḥ paśūn parigr̥hṇanty, aparāvāpāya, nāsyā vittam̐ paropyate ya evam̐ veda; 2. 255 = 3. 92 (Caland, Auswahl § 179, p. 239, 8) sa yathā vāgarayā (cf. Caland's note 4) vā rajjvā vā vrajam̐ (at 2. 255 the ms. prajāṃ) paritanuyād evam̐ evaitat paśūn parigr̥hṇīte, 'parāvāpāya, nāsyā vittam̐ paropyate ya evam̐ veda; 1. 138 (Caland, Auswahl § 34, p. 40, 9) anejann udgāyet paśūnām aparāvāpāya, yad ejann udgāyet paśūn parāvāpet; 2. 111 tā dvāṣaṣṭis stotriyās sampadyante, tato yāṣ ṣaṣṭis sā virāt, paśavo virād, atha ye dve yajamāna evaiṣa dvipāt parastāt paryūḍhaḥ, paśūnām guptyai paśūnām aparāvāpāya, nāsyā vittam̐ paropyate ya evam̐ veda; and caturviṅśatis stotriyās sampadyante,

caturviṅśatyardhamāsas saṃvatsaras, saṃvatsaraḥ prajāpatiḥ, prajāpatir evaiṣa parastāt paryūḍhaḥ, paśūnām guptyai paśūnām aparāvāpāya, nāsyā vittam paropyate ya evaṃ veda; 3. 172 tāv etau vajrāv udyatāv antatas tiṣṭhataḥ, paśūnām guptyai paśūnām aparāvāpāya, nāsyā vittam paropyate ya evaṃ veda. Elsewhere at K. 31. 1 (2, 4) = Kap. 47. 1 (285, 2); TB. 3. 2. 2. 7; MS. 4. 1. 2 (3, 17) prajānām aparāvāpāya.

Participium Necessitatis svaptavyam—3. 8 tad u vā āhuḥ : ko ha (var. lect. hā) svapnasyeṣe yad vāva praṇo jāgarti tad eva jāgaritam, kāmam eva svaptavyam iti. Cf. PB. 10. 4. 3 taylor na svaptavyam.

√han: Present Optative 1 sg. hanīya—3. 7 prajāpatir jāyamāna eva saha pāpmanājāyata, so 'kāmayatā : 'pa pāpmānam hanīyeti, sa etaṃ vyūḍhachandasam dvādaśāham yajñam apaśyat, tam āharat, tenāyajata, tena viṣvañcam pāpmānam vyauhata, sa yaḥ pāpmagrḥīta iva manyeta sa etena vyūḍhachandasā dvādaśāhena yajeta, viṣvañcam haiva pāpmānam vyūhate.—3. 98 atha mānavam (sc. sāma) padanidhanam rāthantaram, tasmād rathantare 'han kriyate, manur vā akāmayata : bahuḥ prajayā paśubhiḥ prajāyeya, mānaviḥ prarjeyeti, sa etat sāmāpaśyat, tenāstuta, tato vai sa bahuḥ prajayā paśubhiḥ prajāyata, tā imā mānaviḥ prajā, bahur eva prajayā paśubhiḥ prajāyate ya evaṃ vedā, 'tho āhus : tā evāsyā prajāśrṣṭā rakṣānsy ajighānsann iti, so 'kāmayatā : 'pa rakṣānsi hanīyeti, sa etat sāmāpaśyat : ni tvām agne triṇam dahe (so the ms.; ni tvām agne is the pratika of SV. 1. 54 = RV. 1. 36. 19; atriṇam daha is the end of RV. 1. 36. 20 which mantra is wanting in SV.) 'ty evāsām rakṣānsy apāhann iti, tad u rakṣasām apahatir, apa rakṣaḥ pāpmānam hate ya evaṃ veda.—Optative 1 pl. hanīmahī, 3. 56 devān (the ms. devā) vai svargalokaṃ yato rakṣānsy anvasacanta (the ms. anvasavanta, for the emendation cf. PB. 8. 9. 5; 12. 6. 12; TS. 6. 3. 10. 3; ŚB. 3. 2. 1. 40), te 'kāmayantā : 'parakṣānsi hanīmahīti, ta etat sāmāpaśyaṃs, tad devapurām eva kṛtvā tiryak paryauhaṃs, tena rak-

ṣāṅsy apāghnata, tad u rakṣasām apahatir, apa rakṣaḥ pāpmānam hate ya evaṃ veda; cf. apa rakṣāṅsi hanīmahi at JB. 1. 183 (Caland, Auswahl § 69, p. 74, 13).

Iṣ-Aorist. Whitney, Roots, p. 202 gives a 3 s. ahānit; this should be deleted. The reference is to JB. 2. 272 (Caland, Auswahl § 151, p. 191, 18) where the ms. reads: amṛta ha vai sa brāhmaṇo 'nuvyāhānīd iti, which Caland emends to 'nuvyāhāriti 'This Brāhmaṇa who uttered a curse (against me) hath died,' cf. in the preceding chapter 2. 269 (Caland, Auswahl § 151, p. 190, line 14 from bottom) yarhy ayaṃ brāhmaṇo 'nuvyāhāri martā... 'When this Brāhmaṇa who hath uttered a curse (against me) shall die...'

Perfect Active Participle nom. sg. jaghnivān and acc. sg. jaghnivāṅsam—3. 241 indro vai vṛtram ahaṅs, taṃ vṛtraṃ jaghnivāṅsam ebhyo lokebhyaḥ sarvāṇi bhūtāny (the ms. bhūny) anvavadann: eṣa vīra, eṣa vṛtraheti, vīryam evāsmiṅs tad abhipūrvam adadhur vīryam eva [the ms. iva; for the confusion of eva and iva cf. my Syntax of Cases I § 9, Ex. 21, p. 15 where references to TS. 2. 6. 9. 1 parāṅ iva :: GB. 2. 1. 4 (148, 2) parāṅ eva; K. 12. 7 (169, 18) reta eva (var. lect. iva) :: MS. 4. 3. 2 (41, 20) reta iva :: GB. 2. 1. 17 (155, 6) reta eva; Scheftelowitz, Apokryphen p. 79 note to RVKh. 2. 6. 27a, and Keith, Ait. Āraṇy. p. 256, note 2 should be added] vā eṣa cakrivān bhavati vṛtraṃ (the ms. vṛtra va) jaghnivān ya etad ahar āgachati (the ms. āgachanti), tad yad: eṣa iti bhavati vīryam evāsmiṅs tad abhipūrvam dadhati.—Gen. sg. jaghnuṣaḥ, 2. 232 atha yan mahendra, indro ha vā eṣa purā vṛtrasya vadhād āsa, sa vṛtraṃ hatvā mahendro 'bhavad, bhūyo hy eva jyāyasā (the ms. jāyasā) karmaṇā 'bhyaśnute, tasmād u rājānaṃ vijitinaṃ mahārājety āhur (the ms. mahārājā ity and omits āhur which seems necessary; for the construction cf. my Syntax of Cases I § 60, Ex. 159, Excursus, p. 248), athaiṣa śunāsiryō, yad vā indrasya vṛtraṃ jaghnuṣa indriyaṃ vīryam āsit tac chunaṃ, yat saṃvatsarasya vijitasya payas tat sīraṃ,

tad yad indrasya vṛtram jaghnuṣa indriyaṃ vīryaṃ yat saṃ-
vatsarasya vijitasya (the ms. pravṛjitasya) payas (the ms.
vayas) tad ubhayam avaruṇadhāmaha iti.

Infinitive in -toḥ, hantoh—1. 83 arāṇyam iva (var. lect. itvā)
vā ete yanti ye bahiṣpavamānaṃ sarpanti, tān īśvaro (so the
mss.) rakṣo vā hantor anyā vā nāṣṭrā (the mss. anyā vā nāmṣṭā
and anyā parā nāṣṭrā), 'tha dvitīyaṃ juhōti: sūryo mā devo
divyebhyo rakṣobhyaḥ pātu, vāta āntarikṣebhyo, 'gniḥ pārthi-
vebhyas svāheti, ya evaiṣām lokānām adhipatayas tebhya
evaitad ātmānaṃ paridāya sarpati, nārtim ārchati. The clo-
sest parallel to the yajus is PB. 1. 3. 2=6. 7. 2 where the
short ā in āntarikṣābhyaḥ (...vāyur āntarikṣābhyo...) is note-
worthy; Bloomfield (Concordance) suggests an emendation to
āntarikṣābhyo, the JB. reading would favour an emendation
to āntarikṣābhyo; but cf. Ait. Ār. 1. 3. 5 (90, 5 ed. Keith) āpo
vāva yoguvatyo yā āntarikṣāḥ (Studia Indo-Iranica, Ehrengabe
für Wilhelm Geiger, 1931, p. 138, note 2).—For the gender of
īśvaraḥ cf. Delbrück Altind. Syntax § 53, p. 88; Weber, Ind.
Stud. 9, p. 279; 13, p. 111; Liebich, Bezenb. Beitr. 11, p. 301;
Speijer, Sanskrit Syntax § 392, p. 309, 1; Vedische und Sans-
krit Syntax § 217, p. 66; Aufrecht, AB. p. 428, 11 (AB. 2.
20. 18); Caland, PB. translation, Introduction III § 8b, p.
xxviii-xxix.

Gerund in -am, punarabhighātam—1. 208 ahno 'surā nuttā
rātriṃ prāviśaṅs, te devā etāni sāmāny apaśyann etān paryā-
yaṅs, tair enān anv abhyavāyaṅs, tān prathamena paryāyeṇā-
ghnan, yat paryāyam aghnaṅs tat paryāyāṇāṃ paryāyatvaṃ,
paryāyam eva dviṣantaṃ bhrātṛvyaṃ hanti ya evaṃ veda;
ye prathamarātreṇa channā āsaṅs tān prathamena paryāyeṇā-
ghnan, yat prathamasya paryāyasya prathamāni padāni puna-
rādīni bhavanti ye prathamarātreṇa channā bhavanti tān eva
tena ghnanti; ye madhyarātreṇa channā āsaṅs tān madhya-
mena paryāyeṇāghnan, yan madhyamasya paryāyasya madhya-
māni padāni punarādīni bhavanti ye madhyarātreṇa (var. lect.

here madhyamarātreṇa) channā bhavanti tān eva tena ghnanti; ye 'pararātreṇa channā āsaṅs tān uttamena paryāyeṇāghnan, yad uttamasya paryāyasya padāni punarādīni bhavanti ye 'pararātreṇa channā bhavanti tān eva tena ghnanti; punarabhighātam vāvaināṅs tad aghnan, yathā vai hatvā punar han-yāt tādr̥k tat, punarabhighātam eva dviṣantam bhrātr̥vyam hanti ya evam veda. Cf. AB. 4. 5. 3 = GB. 2. 5. 1; PB. 9. 1. 1-19. For punarabhighātam cf. K. 12. 4 (165, 20) sarveṣām (sc. puroḍāśānām) abhighātam (but one ms. atighātam; as MS. reads) avadyati; MS. 2. 4. 5 (43, 5) sarveṣām atighātam avadyati (the parallel to K. and MS. at TS. 2. 4. 11. 5 reads sarveṣām abhigamayann avadyati); ŚB. 2. 3. 2. 9 and 10 yathemā rudrah (10. varuṇaḥ) prajā āsraddhayeva tvat (10. prajā gṛhṇann iva tvat) sahaseva tvan nighātam iva tvat sacate; K. 24. 10 (101, 9) = GB. 2. 2. 7 (172, 6 ed. Gaastra) te devās saṃghātam-saṃghātam parājayanta; K. 29. 1 (166, 6) te devās saṃghātam-saṃghātam parājayanta (the parallel MS. 3. 10. 5 (136, 14) reads saṃstambham-saṃstambham); MS. 4. 1. 6 (8. 14) saṃghātam-saṃghātam vāvaitena yajamāno bhrātr̥vyam jayati (repeating the saṃghātam-saṃghātam of the mantra VS. 1. 16 etc.; TS. 1. 1. 5. 2 etc.); K. 31. 4 (5, 12) = Kap. 47. 4 (288, 5) saṃghātam-saṃghātam eva bhrātr̥vyam jayati repeating the saṃghātam-saṃghātam of the preceding mantra). For paryāyam cf. anuparyāyam 3. 115 above under √i Gerund in -am, and PB. 9. 1. 3 tān (sc. asurān) samantam paryāyam prāṇudanta, ..., yat paryāyam prāṇudanta...; AB. 4. 5. 3 tān vai paryāyair eva paryāyam anudanta, ..., yat paryāyaiḥ paryāyam anudanta; and anantarāyam TS. 6. 1. 8. 4; 6. 2. 10. 2; ŚB. 1. 1. 2. 8 (= Kāṇva rec. 2. 1. 2. 8); 12. 8. 1. 17; AB. 2. 20. 1; 3. 37. 14.

Desiderative Imperfect 3 s. ajighānsat—1. 203 see above under √str̥ Present 3 s. str̥nute.—3. 134 indro vai vṛtram ajighānsat, sa viśvāmitram upādhāvad: ṛṣa upa tvā dhāvāma, iha no 'dhibrūhiti, sa vai tad viśvāmitras sāmāpaśyat; tenāstuta (the

ms. tenāstuvata), tato vā indro vṛtram ahan, so 'bravīn : mahān vā idaṃ viśvāmitrasyābhūd iti, tad eva mahāvaiśvāmitrasya mahāvaiśvāmitratvam. On the mahāvaiśvāmitrasāman the JB. 3. 134 has the following: tāsu (sc. ṛkṣu) mahāvaiśvāmitram (sc. sāma), etena vai viśvāmitro mahimānaṃ bhūmānam abhipūrvaṃ paśūnām avārundhata, tad etat paśavyaṃ sāma, mahimānam eva bhūmānam abhipūrvaṃ paśūnām avaruddhya evaṃ veda; and: tat trīḷaṃ bhavati, paśavo vā iḷā, paśava etad ahar, abhipūrvaṇām eva paśūnām avaruddhyai, bheṣajaṃ ha khalu vai tisra (the ms. tisṛ) iḷā, etad dha vai śivaṃ śāntaṃ vāco yat tisra (the ms. tisṛ) iḷās, tad yat trīḷaṃ pañcame 'hani bhavati tenaiva triṇavaṃ stomaṃ (the ms. somaṃ; cf. PB. 3. 1. 2 vajro vai triṇavo [sc. stomaḥ], vajram eva tad vyūhati, śāntyai) śamayanti.—Imperfect 3 pl. 3. 98 (see above under √han, Present Optative 1 s. haniya).

√hu: Present Subjunctive 1 dual juhavāva 1. 9 (see above under √śak, Future 1 dual śakṣyāvah).—Imperative 2 sing. juhudhi, 1. 343 yadi kāmayeran: adhvaryur eṣāṃ mriyetety adhvaryuṃ prātassavane brūyuh: prajāpater ṛgbhir juhudhīti, yadi kāmayeran: hotaiṣāṃ mriyeteti hotāraṃ mādhyandine savane brūyuh: prajāpater ṛgbhir juhudhīti, yadi kāmayeran: udgātaiṣāṃ mriyetety udgātāraṃ tṛtīyasavane brūyuh: prajāpater ṛgbhir juhudhīti, ..., yadi kāmayeran: yajamāna eṣāṃ mriyeteti yajamānaṃ brūyuh: prajāpater ṛgbhir juhudhīti.

Periphrastic Perfect 3 sg. juhavāṃ cakāra and 3 pl. juhavāṃ cakruḥ—1. 37-38 tad vai tad agnihotraṃ dvādaśāhaṃ brahma juhavāṃ (var. lect. juhuvāṃ) cakāra, tad dvādaśāhaṃ hutvā (var. lect. haṃtvā) kīrtiṃ (the mss. kīrttir) yaśaḥ prajāpatim (so the mss., read prajātim ?) amṛtaṃ tad udājahāra, tad vai tad agnihotraṃ dvādaśāhaṃ brahma hutvā (var. lect. kṛtvā) prajāpataye pratyūhya (var. lect. pratyūhya) svargaṃ lokam abhyuccakāra (var. lect. uccakāma); tad vai tad agnihotraṃ dvādaśāhaṃ prajāpatir juhavāṃ cakāra, tad dvādaśāhaṃ hutvā

(var. lect. kṛtvā) prajñāṃ medhāṃ mīmāṃsāṃ tapas tad udājahāra, tad vai tad agnihotraṃ dvādaśāhaṃ prajāpatir hutvā (var. lect. kutvā) devebhyas ca ṛṣibhyas ca pratyūhya (var. lect. pratyūhya) svargam eva lokam abhy uccakrāma (var. lect. uccakāmus); tad vai tad agnihotraṃ dvādaśāhaṃ devās ca ṛṣayas ca juhavāṃ cakrus, tad dvādaśāhaṃ hutvā (var. lect. haṃtvā) pūrvebhyo manuṣyebhyaḥ pratyūhya (var. lect. pratyūhya) svargam u eva lokam abhyuccakramus; tad vai tad agnihotraṃ dvādaśāhaṃ brahma juhavāṃ cakāra dvādaśāhaṃ prajāpatir dvādaśāhaṃ devās ca ṛṣayas ca, tad dvādaśāhaṃ-dvādaśāhaṃ hutvā (var. lect. haṃtvā) kāmān nikāmān āpuḥ, kim u ya enaṃ yāvajjīvaṃ juhuyāt (var. lect. sa juhuyāt) | (38)...tad vai tad agnihotraṃ dvādaśāhaṃ eva pūrve manuṣyā juhavāṃ cakruḥ.

√hū (hvā): Imperfect 3 pl. ahvayan—3. 47 = 51 hūtiś ca ha khalu vā ete sāmanī pratiśrutiś ca: ho ye ho vā hā ho ity evānenā (at 51 evaitenā) 'ṅgirasō 'hvayan, hā vā o vā ity etena (at 51 anena) pratyasṛvaṅs (the ms. both times pratyasraṅvaṅs), te ha vā ete sāmanī hūtiś caiva pratiśrutiś ca, svargye, svargasya lokasya samaṣṭyai.

Perfect 3 pl. upajuhuvire 3. 81 (see above under √srj, S-Aorist 3 Middle asṛṣṭa).

√hr̥: S-Aorist 1 s. prāhāṛṣam—1. 302 atho vajro vai nidhanaṃ: vajram evaitad dviṣate bhrātṛvyāya prāhāṛṣam (the mss. prāhāsam and prāhāṛṣam) ity eva tad dhyāyet (the mss. iti, omitting the rest which must be supplied from the context).—3 s. āhāṛṣit, 1. 289 (immediately following upon Caland, Auswahl § 102, p. 115...ya evaṃ veda) tānimāni chandāṅsy abruvann: iyaṃ (i. e. the gāyatrī) vāva naś śreṣṭheyam vīryavattamā yā somam āhāṛṣid (an iti, wanting in the mss., must be supplied).

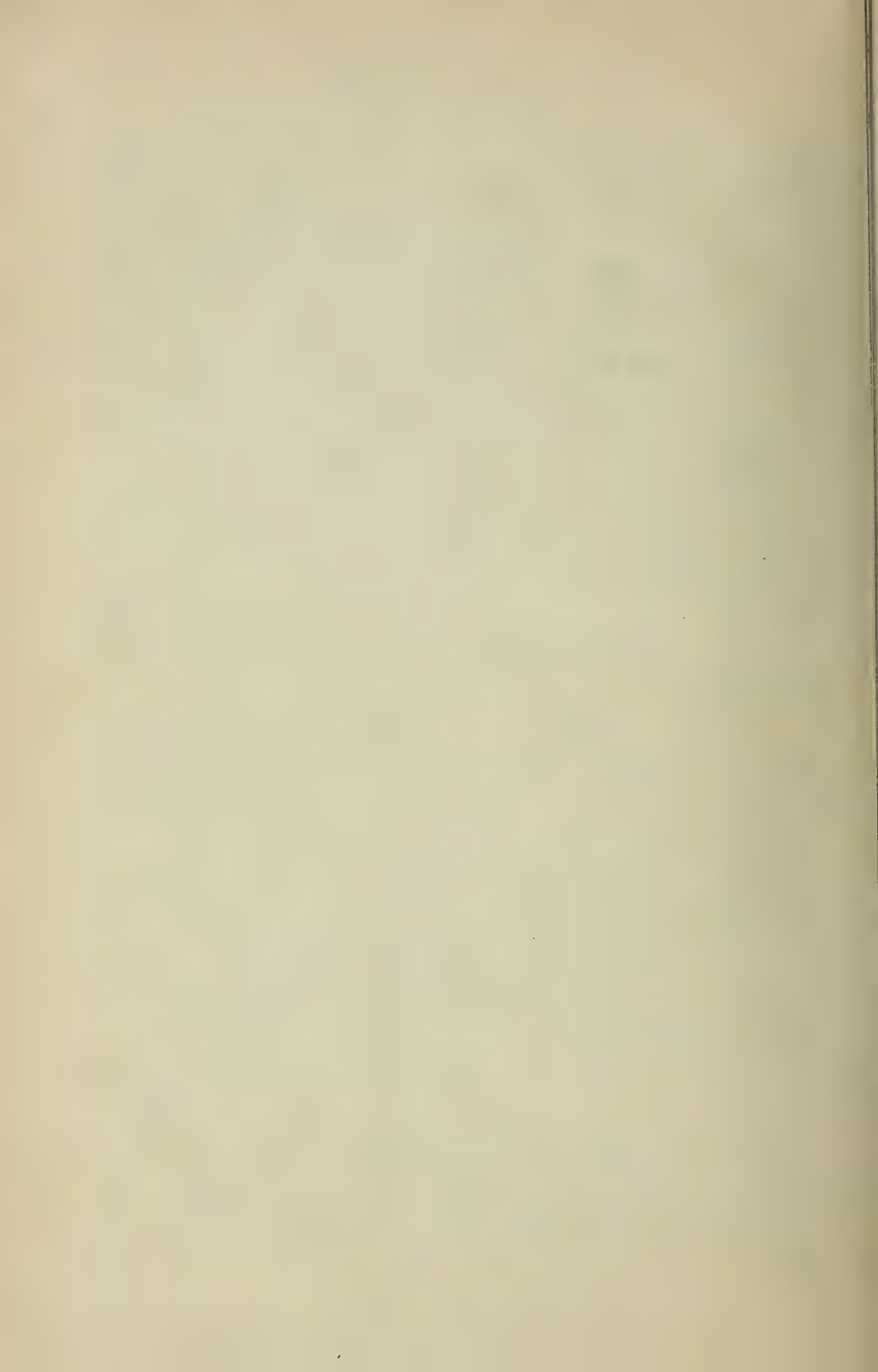
Infinitive in -os, hartoh—2. 388 īśvarā ha tv anyasmai mūrdhann annādyam (the ms. mūrdhānnādyam) hartor ya etāsu mūrdhanvatīṣv agniṣtomasāma kurvantīti, tad anuṣṭubhy eva kāryam, vāg vā anuṣṭub, annaṃ daśastobhaṃ, mukhato vai vāg

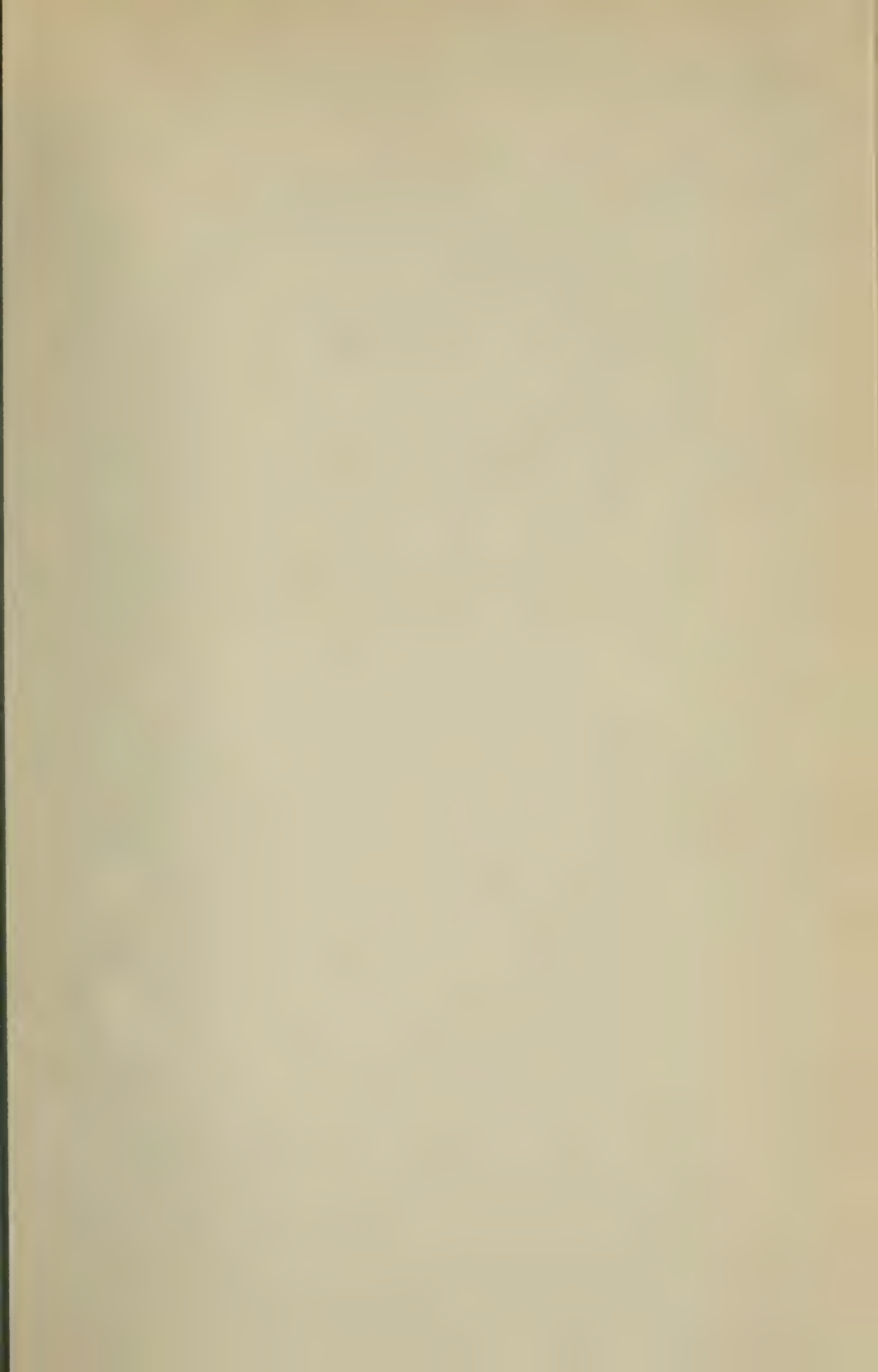
iyam, mukhata eva tad ātmano 'nnādyam dadhate, tasmād anuṣṭubhy eva kāryam.

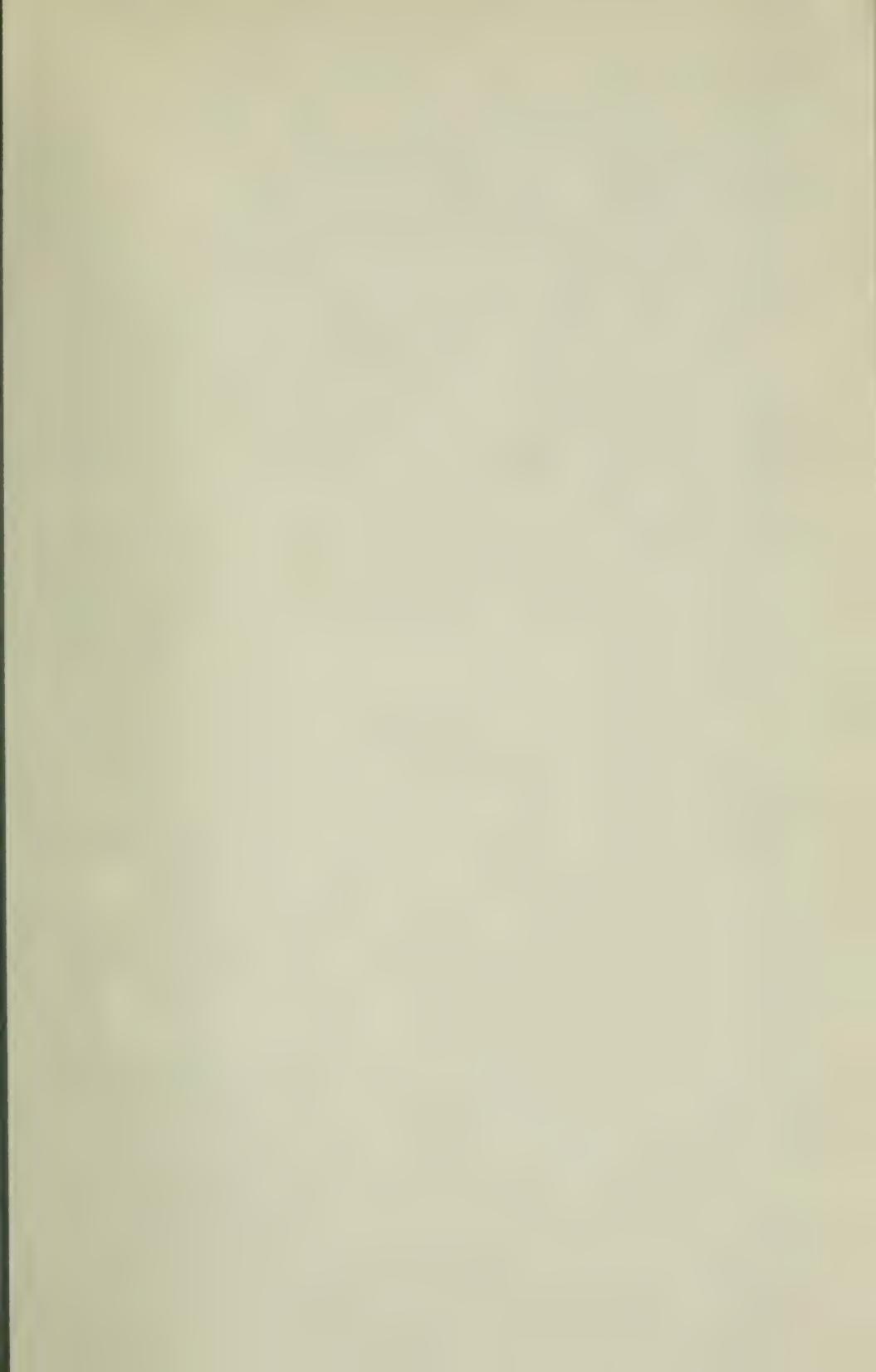
Desiderative Present 3 s. ājihīrṣati—1. 92 tayā pavasva dhāraye (SV. 2. 786 = RV. 9. 49. 2) 'ti saṃgrāmaṃ saṃyatiṣyamāṇasya pratipadam kuryād : yayā gāva ihāgamañ janyāsa upa no gṛhān (so JB. against gṛham of SV. RV. and PB.; the reference to JB. should be added in Bloomfield's Concordance and Bloomfield-Edgerton-Emeneau's Vedic Var. III § 711, p. 355-6) iti, janyā vā eṣa gā ājihīrṣati yas saṃgrāmaṃ saṃyatta, ā janyā gā haraty; etām eva pratipadam kurvīta sanim praiṣyan, janyā vā eṣa gā ājihīrṣati yas sanim praity, ā janyā gā haraty upainam janyā gāvo namanti ya evam veda. Cf. PB. 6. 10. 19 tayā pavasva dhārayā yayā gāva ihāgamañ janyāsa upa no gṛham iti pratipadam kuryād yaḥ kāmayero : 'pa mā janyā gāvo nameyur, vindeta me janyā gā rāṣṭram iti, yad eṣā pratipad bhavaty upainam janyā gāvo namanti vindate 'sya janyā gā rāṣṭram.—3 s. Middle upajihīrṣate 1. 285 (see above under √dā. Desiderative).

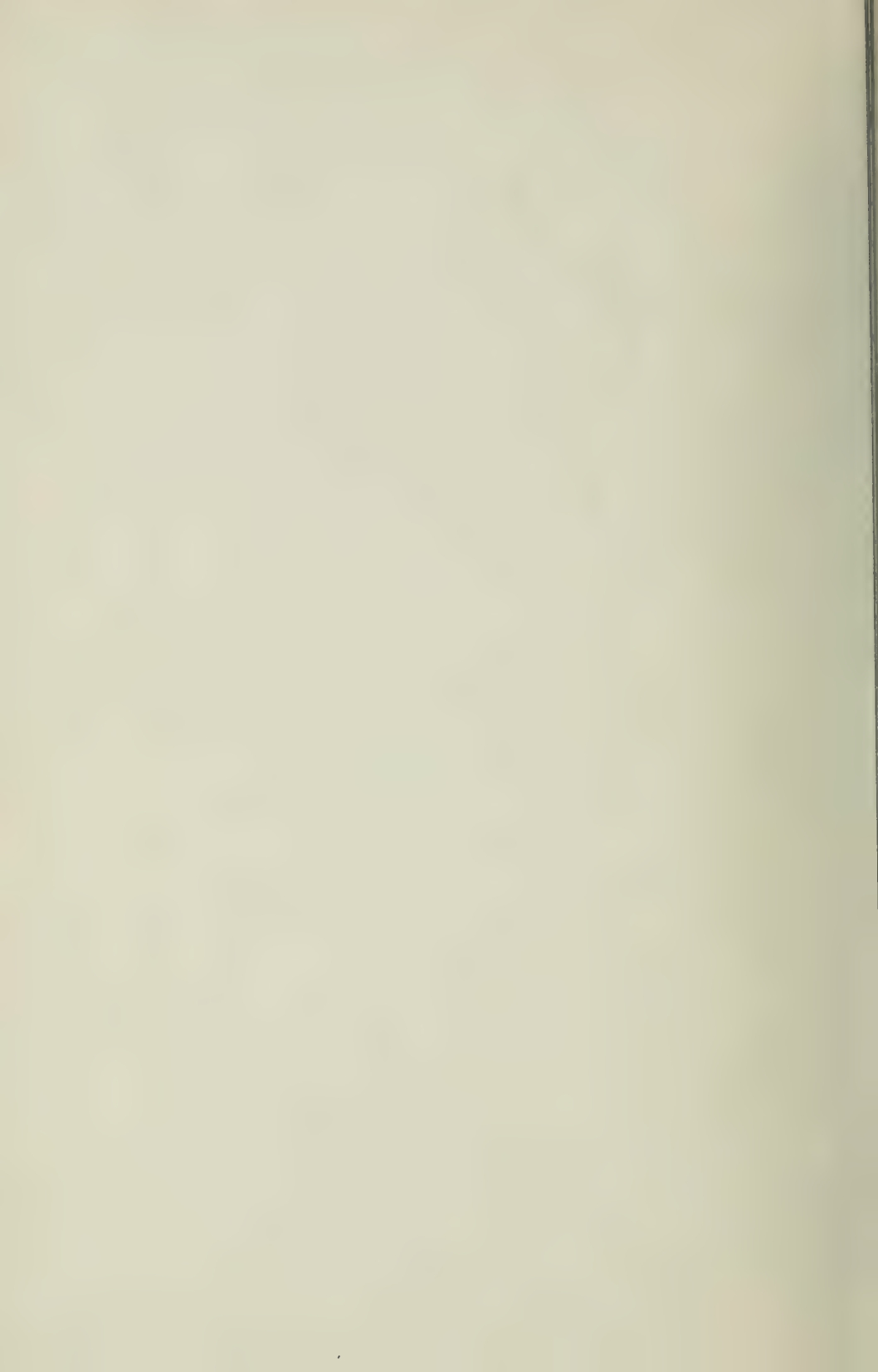
√hval : Imperfect 3 s. vi...ahvalat—3. 208 etena vai tṛṭīyena tryahena devā ūrdhvās svargaṃ lokam āyan, sa eṣāṃ asaṃgṛhīto vīvāhvalat, tasminn : indras sa dāmane kṛta ojiṣṭhas sa bale hita (SV. 2. 573 = RV. 8. 93. 8) iti balam adadhur, girā vajro na saṃbhṛta (SV. 2. 574 = RV. 8. 93. 9) ity evainam samabharan, sabalo anupacyuta (ibid.) ity evainam sabalam akurvañs, tam saṃskṛtya tena svargaṃ lokam āyan.

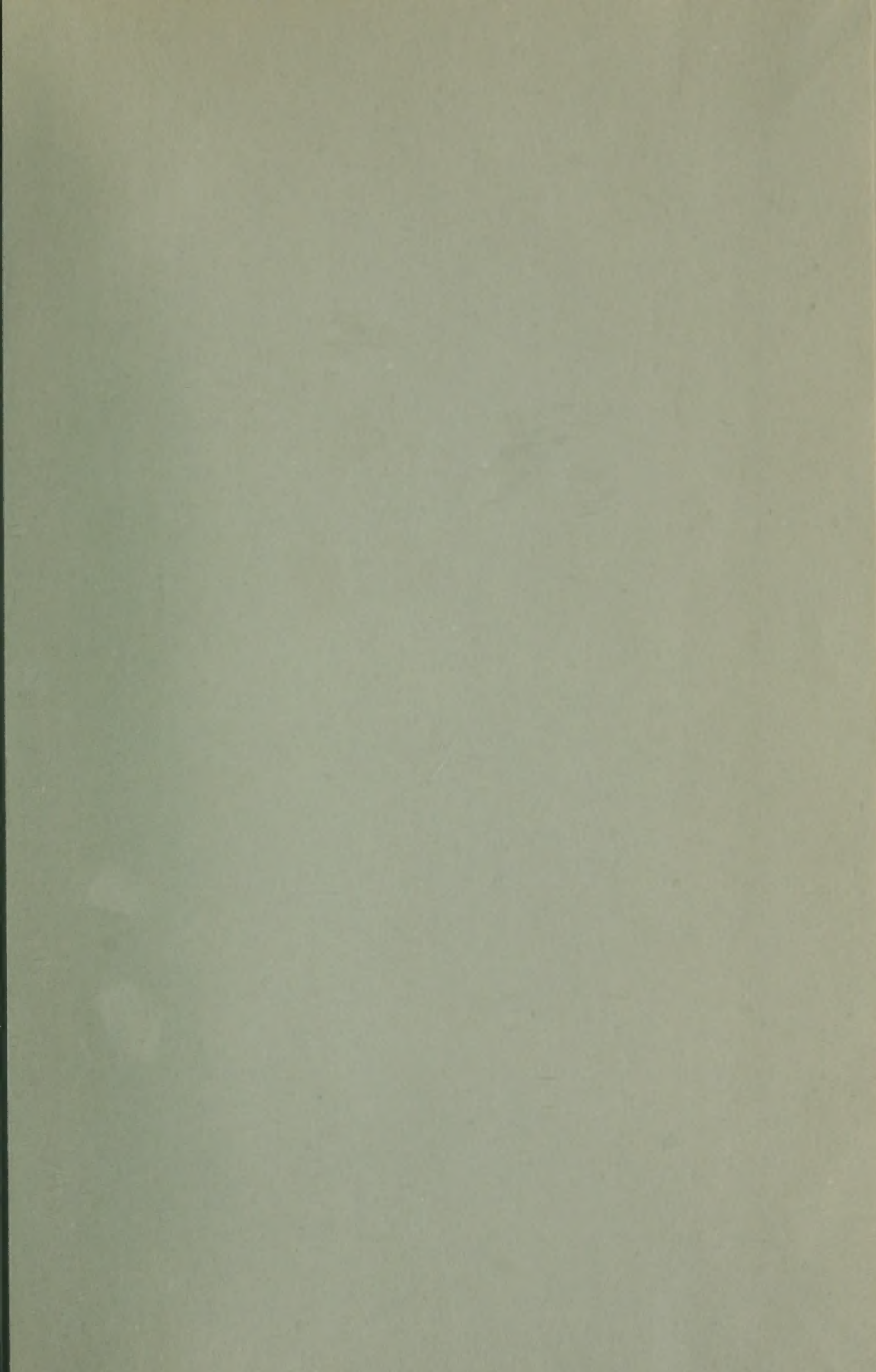
√hvṛ (hru, hur) : Causative Present Participle nom. sg. avahvārayan—1. 79 tūṣṇim droṇakalaśam adhyūhya tam avahvārayan dakṣiṇā nirūhet.

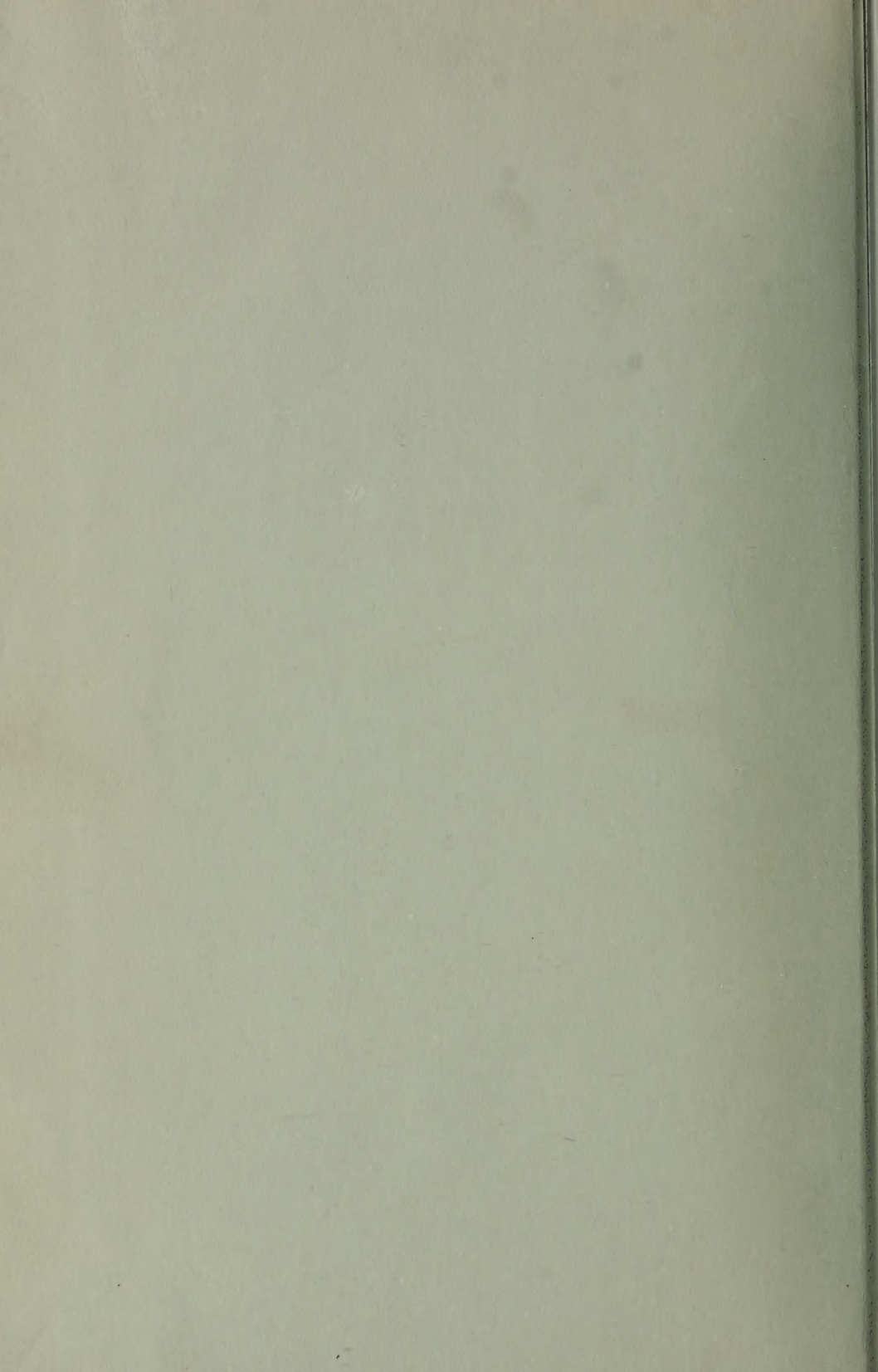












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